



# The Antiquary.



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## Orientation.

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Lord, how mine eyes throw gazes to the East !  
My heart doth charge the watch.

*Passionate Pilgrim*, xi.



WHEN the Oxford movement was set on foot by the publication of the *Tracts for the Times*, Orientation was a good deal talked about, and canvassed also in the press, but almost always in so vague a fashion that a reader of what was printed rose from it with a sense of the most utter bewilderment of mind; and even now when we look for the latest intelligence, hoping that in nearly fifty years something on so interesting a topic may have taken a form that shall be at least comprehensible, if not final, we discover with amazement on turning to the 9th edition of the *Encyclopædia Britannica* that there is not a syllable under the heading of *Orientation*. It is possible that under *Chancel*, or *Church*, or *Archi-*

VOL. XIX.

ture, or *Church Architecture* something may be said; but even then under *Orientation* a reference to such passage or passages ought to have been given. I confess that I did not take the trouble to look any further. Presuming that there was insufficiency of some sort manifest, I concluded, perhaps too hastily, that my search had better be bestowed in other and more likely quarters.

French writers say that from the eleventh century the custom of placing churches with the chancel eastward has been invariably observed (1. M., ii. 473) in France. There are, however, exceptions to this rule, viz., the Castle Chapel at Caen, and St. Bennet's at Paris, together with the Madelaine, which is north and south (2. W., s.v. *East*).\* Walcott adds that the entrance and altar in the first two instances are in the west, as also at Haarlem and Seville. It is probable that there are a great many more instances.

It appears that Origen and Tertullian have treated fully of this, and that Tertullian, in his defence of the Christians, says that the faithful have at all times worshipped with their faces towards the east, and that for this reason they were accused by the pagans of worshipping the sun. This can hardly be correct if, as Migné says (1. M., ii. 473), the pagan temples were arranged so that those who prayed were turned towards the east. See also Broughton quoted further on.

St. John Damascenus and Cassiodorus give the mystic reasons for this orientation of churches which prevailed from the fifth century till the Renaissance (3. L. s.v. *Orientation*). They say that Christ on the cross had His face turned towards the west, and that Christians therefore turn east in prayer to see the face of Him crucified. They also generally hold that at his second advent he

\* It is curious to note that the importance attached to orientation led to the coinage of a word, *bestourné*, in early French to designate the Church of St. Benoît, at Paris, in the fourteenth century, which had its great altar to the west, and was called St. Benoît mal-tourné (1. M., ii. 473) *Sanctus Benedictus male Versus*. But when the church was rebuilt, in the time of Francis I., with the altar to the east, it was called St. Benoît le Bétourné *Bene Versus*. This is the Abbé Migné's version. Bétourné cannot stand for *Bene* (cf. *Bévue* = *mévue*). Bétourné is mal-tourné. Littré, s.v. *Bistourner*, quotes Geraud *Paris sous Philippe le Bel* p. 423, in the sense of distorted, because the choir was in the west. It is obsolete now, but in the Argot of Paris *Bistourné* stands for a French *Cor de Chasse*.

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will again appear in the east descending to judge the earth.

Justin Martyr considers that man should dedicate the best to God, and that the east has always been regarded as the best and most noble. Christ is the true Light, the veritable East, so says Chrysostom; in turning from the west we do honour to the Almighty (1. M., ii. 473). The orientation of churches not only fixes towards the east both the altar and the choir, but every other part of the edifice follows from, and is determined by, it.\* The west is the abode of shadow, sleep, and the ignorance of Divine things. Over the western door, therefore, Christ is represented as the Truth and Life. The north is the region of thick fog and storms; that is to say, of the passions. A man in the west wants light, but in the north he hugs his chains and thralldom in evil. Hence the terrible scenes of the last Judgment were represented on the northern gates of churches.

Some time since there was at St. Giles-in-the-Fields an elaborate semicircular carving representing the Day of Judgment, which was placed over the northern gate opening upon High Holborn, and then it was in its true and right position; but this has of late years been removed to the western gate, where it is entirely inappropriate and out of place. At St. Stephen's, Coleman Street, there is a very similar stone, and that is still more improperly placed, for it is set facing due east.

Cardinal Bona has a further fancy: he imagines that in turning eastward, pilgrims and exiles as we are, we direct our eyes to the paradise that was lost. St. Basil further confirms this by saying that few know the reason, but the Church had it well in view, and built the most ancient basilicas to the equinoctial east (1. M., ii. 473), because the sun was then supposed to rise over the terrestrial paradise. This shows how entirely these excellent men thrust facts into conformity with their own dreams. If any fact be observable at all in relation to this, it is that all the old basilicas in Rome converted to churches are constructed on the very opposite principle to that stated by St. Basil; it is therefore not very surprising that few should know the reason which the Church had in view.

\* Left hand is north. *Aquillon*, Calmet, i. 264.  
"If thou wilt, take the left hand" (Lot), Gen. xiii. 9.

Thus the east stands connected with the Crucifixion, the Ascension, Pentecost, and the Second Advent (2. W., s.v. *Orientation*). Eden, wherein "God planted a garden eastward," is eloquently described by Theophilus as "a place flooded with light, radiant with brilliant air, and most excellent in its forest growths and vegetation."\* Eden, or Edem, seems in Hebrew all but equivalent to east, for *qedhem* is eastward. Amongst the four reasons or *quatuor rationes* of *Damascenus* (4. D., 214) for looking east, one is that "we look upon Christ crucified, who is the true East;" we pray towards paradise the old home. In Luke i. 78 recurs the same idea so grandly rendered in the A.V. as "the day-spring from on high hath visited us." Again, they pointed to that singular passage in Zech. xiv. relating to the mountain opposed to the crucifixion: "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east," when half is to move northward and half south. Christ is the *Orient* (Zech. vi. 8), which is translated in the A.V.: "Behold the man whose name is the BRANCH;" runs in the Vulgate, *Ecce vir oriens nomen ejus: et subter eum orietur, et edificabit templum Domino*. This tends far more than our rendering to inculcate a doctrine of orientation, and so does the LXX. Ἰδοὺ ἀνὴρ, Ἀναλογὴ ἡ ὄνομα αὐτοῦ.

The Gentiles worshipped towards the east whilst they were yet pagan, for in their earliest temples, "wherever they stood, it was so contrived that the windows being opened might receive the rays of the rising sun † (12. B., ii. 453). The most ancient situation was with the front towards the west, and the altars and statues at the east end, it being a custom among the heathens to worship with

\* τόπος διάφορος φωτὶ, διαγῆς ἀέρι λαμπροτέρῳ, φησὶ παγκάλως (22. J. 100).

† It is perhaps worth remarking here that in Stephens' *Thesaurus*, by the Dindorfis' Ἀναλογὴ is said to be properly applied to the sun and moon, or, indeed, to the sun only; and that ἐπιλογὴ is used for the rising of the stars. Liddell and Scott give no such distinction, and it is not likely that there was any such. The constant use of ἀναλογὴ ἡλίου shows that it could be applied to other objects. It is used for the source of rivers by Polybius, which of itself seems to settle the question; and, further, ἐπιλογὴ is used of the sun and moon by the later Greek writers.

‡ It should be remembered that heathen temples were mostly *atria* unroofed with the *cella* of the Deity in the centre.

their faces towards the east." Broughton adds that in after-ages they reversed the situation, that the doors might receive the rising sun. Unfortunately, he gives no authority for either assertion; but his learning was profound, so that we may be sure he had authority of some sort, though we cannot see for ourselves what value is to be attached to it. Balaam came from the mountains of *Kedem* on the east (Numb. xxiii. 7). The Star of Bethlehem brought the Magi from the east; that star which, according to St. Ambrose (11. A., iii. 71), shone in the east, but disappeared near Herod, and stood again visibly over the manger that cradled Christ. Therefore, says this eloquent writer, "The star is the way, and that way is Christ. A star shall come out of Jacob, and a man from Israel, for where Christ is there is the star. He is the star Phosphor of a splendid dawn."

In this endless mystery attaching to the east, Staunton makes a further suggestion (5. S., 281) connecting the ceremonies attending baptism with it in the Early Church. The candidates renounced the devil with their faces to the west, and they then turned about to the east to make their covenant with Christ. He quotes Tertullian (*Contra Valen*, iii.): "The east was the figure of Christ, and therefore both their churches and their prayers were directed that way;" and St. Augustine, in treating of the Sermon on the Mount (ii., c. v.), reiterates the same: "When we stand at our prayers we turn to the east, whence the heavens or the light of heaven arises."

There is a remarkable passage in the Book of Wisdom (xvi. 28): "We must prevent the sun to give Thee thanks, and at the dayspring pray unto Thee." This corresponds with Psalm lxxxviii. 13: "Unto Thee have I cried, O Lord; and in the morning shall my prayer prevent Thee." Now, the Jewish tabernacle and temple had the entrance to the east, and the Holy of Holies to the west, so that in the temple the Jews prayed facing westward, and writers have taken hold of this to point out that the Christians turned to the east, for one of many reasons, in order to differ from the Jews. But here we see that the Jews when not in the temple "prevent the sun" at day-spring with prayers, as nearly all mankind in the east both did and still do. The Mohammedans worship towards the temple at Mecca,

or more specially, the holy *Kaaba*, which was built by the angels first, and afterwards reconstructed, they say, by Abraham (13. A., i. 47), around the wonderful black stone and well *Zemzem*.\* The stone is the most sacred stone in the world, perhaps, and the oldest known site of Boetylia worship (*Beitallah* = House of God: *Bethel*) (12. B., i. 184) on the surface of the earth now remaining. This Mohammed never freed himself from the reverence of. The practice of turning to the *Kaaba* is called *Keblah*, and he had ordered his followers at one time to pray towards the temple of Jerusalem, which was the *Keblah* of the Jews and Christians (12. B., i. 563). This he changed later on for the temple of Mecca, and when he was upbraided for the inconsistency, he justified it by a fresh verse introduced into the Koran (14. R., 380): "The east and the west is God's, therefore which ever way ye turn, there is the face of God: Truly God is Immense, Knowing." In this we shall see that Vigilius, the Pope, had anticipated him. The worship of the *Keblah* makes the Mohammedan change his position with every change of place, and must often constitute a great difficulty. The *Keblah*, so to speak, of the Jew towards Jerusalem was, from what has been remarked above, shown to have been in early times no rule with them further than during the services in the first temple built by Solomon. Where the ark was the presence was. But out of the precinct of the temple the glorious symbol of nature at sunrise would again resume its force. I believe that the Jews now stand upon no refinements as to the position of Jerusalem, but are content broadly to turn to the east at their fasts when they pray, as also when a death occurs they place the lighted lamp at the east end of the room. This *Keblah* of the Jews must, I think, have commenced to be general at the time of the Babylonish captivity, for in Dan. vi. 10 we read that the windows of the prophet's chamber looked "towards Jerusalem; he kneeled upon his knees three times a day, and prayed." The passage in 1 Kings viii. 48 shows that there was a promise attaching, but I doubt if the practice could have been binding universally. Musulmen often carry a compass with a card in-

\* The view given of the temple in Sale's *Koran* gives the black stone as situated to the east.

dicating the position of Mecca upon it. But I do not think that the Jews ever provide themselves with such an indicator.

Mackenzie states (8. M., s.v. *Orientation*), upon what ground I know not, that the ancient Egyptians worshipped to the south, and that the same word stood for the right hand and the west, for the left hand and the east. We are told in the *Pictorial Bible* (1 Kings viii. 8) that the south was the Keblah of the Sabæans, as the east was of the Magi. Their worship seems to have begun in Chaldea. They worshipped images and so antagonised the Magi, who worshipped fire, and these two great divisions seem to have divided the early world. The worship of the Sabæans spread into Hindustan and thence perhaps into Egypt. Be this as it may, it was not the practice of the augurs at Rome. When an augur entered his pavilion he drew a line from the east, called *Antica*, to the west, called *Postica*, and then across it, from south to north, lines called *Dextra* and *Sinistra* (9. D., s.v. *Augur*). It is probable from this that the opening in his tent looked eastward like that of the Tabernacle, with the Holy of Holies in the west, as also in the temple of Jerusalem (10. T., i. 492-494). As the Freemasons were the ecclesiastical builders, they oriented their lodges in accordance with the churches (8. M., s.v. *Orientation*), although in cities their lodges are now too numerous to allow of a strict adherence to this rule. But even now the place where a lodge is situated is called its *Orient* (15. M., 238), whilst the seat of the grand lodges is called the *Grand Orient*. In Masonry "the east is the seat of light and of authority." Cruden says that the east is the first of the four cardinal points, where the sun rises at the equinox (s.v. *East*). He says, that *Kedem* is the east, and used for "at the beginning." *Kedem* and *Eden* are one word, so that Paradise was the first spot marked in the history of man, the point of most interest to him in all the earth; and all temples built by Pagan or Christian are a symbol of this—the  $\Lambda \Omega \omega$ , where the beginning and the end meet together after comprehending all things.

Easter still repeats something of the same tale. It is then the ecclesiastical year commences, and the natal anniversary of the world, whose creation was at the vernal equinox when the sun is due east, and with

this corresponds the Jewish Passover. Bosworth says that the word Easter comes from Eostar or Eostre, who was the Saxon goddess of the east, and of sunrise, of spring and of youth. Her festival fell in April, which month was named *Easter Monadh*.

Orientation has been called the rule of the northern nations. Fergusson's *Handbook of Architecture* is said to stretch it even farther, maintaining that it "is wholly a peculiarity of the Gothic races: the Italians never knew nor practised it." Walcott, whilst repeating this (2. W., s.v. *Orientation*), remarked that alone in England Rivalle is built nearly north and south.\*

He has not travelled far however in the subject before he lets you know that it is thought that the window in the ark faced the east. Surely we are not to suppose that that great shapeless boat, all through the downpour when the heavens were opened, and the foundations of the great deep broken up, preserved one uniform position through all the stormy period, and if not, what signifies which way the window faced in a rudderless ship?

The *Quarterly Review* repeats Fergusson (vol. lxxv., p. 382), and says that this rule in church building never obtained in Italy, "where the churches are turned indiscriminately towards every quarter of the heavens." This is a very violent assertion, and like the other just mentioned, that orientation is a rule of the northern nations, has originated in a too hasty deduction from Rome itself, where many of the churches, being simply basilicas converted, their position remains much as it was originally, erected, in fact, as chance or convenience had dictated the ground-plan. If it were a rule of the northern nations exclusively, how shall we explain the fact that the rule prevails throughout the Greek Church, and in almost every Catholic country through the whole period of the Middle Ages? (3. L.) The principal churches of Rome are undoubtedly not oriented,† but the

\* Does he mean the Cistercian Abbey of Rivaux, in the North Riding? That has a large transept, so can hardly be the place meant by him.

† The altar of St. John Lateran at Rome is to the south, as also in the Church of St. Gregory. Sta. Maria del Popolo, Sta. Maria dei Monti, have it to the north. St. Peter's, Sta. Maria Maggiore, and St. Clement have the altar to the west. So that, as the Frenchman puts it, with a sort of Irish Bull (16. A., p. 352), "Tout système d'orientation (?) peut trouver son modèle à Rome."



churches of Italy will, I imagine, be found to correspond very generally with the rule so widely prevalent elsewhere. The rule must also be very prevalent in Spain, seeing that, as mentioned above, Walcott remarks upon the singularity of Seville in its divergence. Walcott himself tells us that the constitutions of the Pope Vigilius (4. D., 214), A.D. 538-555, ordered the priest to celebrate towards the east, remarking in furtherance that, though God is everywhere, the east is "His proper dwelling-place," and that there also the "heaven seems to rise."

Be your procedure, however, as strict as it may—your rules as rigid as law, sanction, and sacred belief can render them—men so love their liberty, even in things indifferent, that they will break through all to create exceptions. Accordingly, we find Walfridus Strabo, the German Benedictine poet, who died A.D. 849, using these words as a form of benediction (1. M., ii.): *Nunc oremus ad omnem partem, quia Deus ubique est*. The Teuton agrees with the Pope and Mohammed that God is everywhere—that his countrymen, apparently, may have the satisfaction of running counter to them in the practice which they sanction and recommend. God is everywhere, truly; but if this sanctions the breaking of the rule, it either proves too much or too little, for the same argument would render churches needless.

The fact is curious, and it seems well attested (2. W., s.v. *East*) that the almost invariable practice of the Jesuits is to place their altar westward, and for this peculiarity no reason has yet been assigned. Is it done in a spirit of antagonism? One cannot attribute it to rationalism, for that would be the last thing likely to influence a Jesuit. Can it be that the first church dedicated at Rome to the use of the order happened to be of that construction, and so the order adhered ever after to that form when it began to erect churches on its own account? Or was it done to copy St. Peter's at Rome? Their great Church of the Oratory at Brompton, on which such huge sums of money have been lavished, is another instance of their indifference as to the position occupied by their churches. It is, in this instance, due north and south. It establishes, however, against Mr. Walcott that the westerly position of their altars is not *invariable*, as he declares it

to be. Mr. W. H. James Weale wrote to *Notes and Queries* (5. S., iii. 37) to entirely disclaim this, saying that such a rule never existed amongst the Jesuits, and such a practice never prevailed. But we have no reason to believe that he speaks with any authority from the Jesuit body, in which case the evidence is but personal.

The Puritans of course went quite another way to work. At Emmanuel College, Cambridge, which was founded in 1584, by Sir Wm. Mildmay, one of the earliest supporters of the Puritan party, we find Evelyn writing in September, 1655: "That zealous house . . . the Chapel (it was but a room) is reformed *ab origine*, built north and south as is the Library." Wren, in 1677, built the present beautiful chapel, and, I believe, in the same position, north and south. Like St. Edmund, the King, in Lombard Street.

The Council of Milan approved of the practice of orientation (2. W.). But Leo I.,\* A.D. 443, condemned the custom of the people, who gathered on the steps in the Court of St. Peter's, and used to bow to the rising sun. He attributed it partly to their ignorance, and partly to paganism. Probably at this early date the custom was only taking the form which finally became so universal. We find Durandus (4. D., 214, etc.), to quote Augustine, saying that "no Scripture hath taught us to pray towards the east;" "yet I receive it as proceeding from the Apostles, if the universal Church embrace it" (A.D. 354-430). This was of about the same date as Leo, and shows the question was beginning then to acquire some prominence. The Apostolical constitutions attributed to Clement of Rome (1. M., ii. 473), prescribe this arrangement for the house of prayer. Now, although the authorship of these ordinances by Clement—who was supposed to have committed them to writing from the very mouths of the Apostles—is thought to have been entirely overthrown, yet they are admitted to be very early documents, chiefly (5. S., 63), say the critics, compiled during the second and third centuries. It is noted by Chronologists that the Christians began to build churches on their own account about the year 224 (6. M., 101), so that the question would then begin to be seriously agitated, though it might take a long period before

\* St. Leo the Great.

any very wide and general consensus could be arrived at.

Durand, Bishop of Mende (1230-96), who writes on the "Symbolism of the Churches," says (4. D., 21): "The foundation must be so contrived as that the head of the church may point due east—that is, to that point of the heavens wherein the sun riseth at the equinoxes\*—to signify that the church militant must behave herself with moderation, both in prosperity and in adversity; and not towards that point where the sun ariseth at the solstices, which is the practice of some."

Now, this is the more important, because in the Tractarian movement at the Universities considerable stress was laid upon the orientation of churches. But it was soon found that the position of a vast number of churches, though in the main they stood east and west, varied a good deal from due east in the disposition of their longitudinal axis; and, further also, it was found that the chancels sometimes deflected a good deal from the line and direction of the nave. Upon this our brisk young Academical Ritualists promptly jumped to the conclusion that such points were determined by the place where the sun rises on the day of the particular saint to whom the church is dedicated. The further irregularity of the chancel deviating from the main line of the nave had already been accounted for by the Romanists, who taught that it symbolized the hanging over to the right of the head of the Saviour after death at the crucifixion. This is so fanciful and poetic that, of course, it was immediately adopted.

\* In some papers by the Bedford Archaeological Society, now extinct, I believe, the Rev. Wm. Airy contributed one on "Festival Orientation," Nov. 11, 1856 (quoted in *N. and Q.*, 2. s.v. 501, but the original is not in the Brit. Mus.). He writes, "I have never met with one church pointing to the place of sunrise on any day between 1st May and 9th Aug. . . . I have observed but one church diverging more than 30 degrees from the east; not above six or seven diverging more than 20 degrees; and not double of that number diverging above 10 degrees; but hundreds where the divergence from the east is less than 10 degrees, or, I may say, less than 5. This shows there was no rule." But Charles Borromeo (17. B. I., c. 10) also fixes the rule to be *ad equinoctialem orientem*.—*Constit. Apost.*, p. 57. Wren, in building St. Paul's, "laid the middle line of the new work more declining to the north-east than it was before, which was not due east and west" (22. W., 287). Try St. Paul's with a compass now.

Unfortunately, difficulties crop up. Suppose we take St. Barnabas! His day is June 11; but before the change of style, that day fell on what is now June 21, or the longest day—the day of the summer solstice:

"Barnaby bright,  
The longest day and the shortest night."

Supposing the church had been adjusted to June 21—old Barnabas Day—as, of course, it would, it would be of no use to try its orientation by that of sunrise on June 11, which is now St. Barnabas Day. Again, the old 21st was the day of the summer solstice; and, according to Durandus, churches were to be set to the equinoctial east, and not the solstitial. Again, if the sun on the saint's day determine the eastern point, it is the saint, and the saint alone, we have to do with; and we cannot in that case consistently explain the chancel's deviation from the line of the nave by any symbolic declination of the head of the Saviour on the cross. That is put quite out of the question, and the sooner we cease to attach high importance to these matters of mere curiosity the better. Symbols that are clear and comprehensible are beautiful, and tend to spirituality and poetry; but intricacies tend to degenerate into conceits that render those who entertain them needlessly ridiculous, and to bring the sacred things themselves into some degree of disrepute.

The Rev. John Dudley says (7. D., s.v.) sadly in the Advertisement to his work, that his studies in theology had afforded him pleasure through a long life; and that when he learned that the Cambridge Camden Society were advocating the symbolic import of the structure of churches, he proposed to show the *rationale* of the symbols, and to dedicate his book to the Society; but when he found how they did their work, and hunted symbols to death, he issued his book in the usual way.

The deflection of chancels from the line of the nave is certainly very remarkable.

Some years ago it led to much correspondence in *Notes and Queries*, several churches are named as having oblique chancels:

St. Peter's, Sudbury (2. S., x. 68).

St. Peter and Paul's, Wantage (2. S., x. 118).

Cathedral of St. Chad, Lichfield     ,,

St. Nicholas', Coventry (2. S., x. 118).  
 Patrington Church "

A book I have not been able to find is there quoted—*Hints on the Study of Ecclesiastical Architecture*, 1843, p. 43—which states that this divergence is more generally southwards. But the writers who mention deflected churches generally omit to state in which direction they deflect.

Meophan Church, Kent (2. S., x. 253).

Eastbourne inclines north "

St. Michael's, Coventry, south (2. S., x. 393).

The splendid choir of St. Ouen, at Rouen, inclines northwards (2. S., x. 393).

Fergusson's *Handbook* shows a great deviation at Canterbury Cathedral.

In one of these churches Pugin was asked whether the deflection was connected with symbolism, and he for some mad reason or other replied snappishly, "Pack of nonsense; it was because they did not know how to build straight" (2. S., x. 357). This wanted a little boy at hand to put the question, "Please, sir, then how did they manage to do the nave so straight?" This is truly ridiculous if applied to such a building as St. Ouen. But when he was asked by an antiquary of standing (2. S., xi. 34) what the bend meant in the nave at Whitley Abbey, he replied, "A bend is the sign that the debt of our redemption has been paid, for after our Saviour had expired on the cross His head would naturally lean or incline to one side." This accords with the interpretation of the Romanists.

The Abbé Auber, in his singular work on Symbolism (11. A., iv. 128), remarks that in whatever style you may desire to represent the crucifixion of the Saviour, the body must be represented as inclining somewhat from the north to the south, and the head as dropping on to the right shoulder. Evidently the Abbé would deflect all the chancels northwards, *de rigueur*; but what evidence is there that the head of one crucified would always fall over to the right side, the thrust of the lance on the left side would rather tend to the reverse. I cannot understand this particularity. The Abbé distinctly asserts and reasserts that the cruciform church is a representation of the Saviour on the cross; if so, the deflection of a chancel

readily symbolizes the inclination of the head; but as there are more examples of a southern than of a northern direction, it would appear that the architects took the liberty of making the bend that best suited them or the architecture. The rood-screen had its use in such churches, for it partially concealed the bend of the wall, whilst the change of direction in the lofty roof might create an illusion of indefinite extension. Many of these screens have been removed by restorers in ignorance of their intention, and an injury thus done to the edifices they were there to embellish. By the architects who could build such noble structures as Westminster Abbey or St. Ouen we may be quite sure that everything was done with a reason, and this very deviation from the right line which a common architect of to-day would deem a fault would by them be religiously developed into a beauty, or not employed.

In the fifteenth century (3. L., s.v. *Orientation*), the tombs were regulated similarly—the head placed westward and the feet east. The words of a liturgical writer are quoted thus: "Ponantur mortui, capite versus occidentem, et pedibus versus orientem." But although many still desire it, of course in modern days it is only very partially observed. Auber says (11. A., iii. 78) that the Church has always desired that the dead\* should be buried close around the spot where prayer is most solemn. Subterranean Rome and, I believe, history are dead against this assertion, and if there were not better reasons against it than for it the spirit of the mere assertion is in itself beautiful. The hideous disclosures in London—and it is the same in all great cities—that led to the Burial Act, the ground sold over and over again for the fees, the pestilent emanations, the indecent exposure of bodies buried before when accommodating a fresher influx—all these are the consequences of burial about the church. They are inevitable

\* With regard to interment, the priests, martyrs, bishops are laid in the reverse position; for, as to the burial of the clergy, the rubrical enactment ran, *habeant caput versus altare* (18. W., 44). They were to rise and pass onward first, with head westward, at the Second Advent. The posture of the multitude signifies, "We look for the Son of Man—*ad orientem Judah*." The Lion of Judah stood eastward in the camp, as arranged by Moses.

where civilization, carried beyond sanity, crowds manhood out by overcrowding man. But nothing can alter the beauty of gathering the bodies that sleep about the house of the sleepless one, where the bodies that are silent may vibrate to the organ note, and so take some part, as it were, in the noble old services that in life they perhaps had loved and led. It seems to link the dead and living souls together, and to lessen the distinction between the dust that is living and the dust that has lived. It is useful here to follow our Abbé fancy-fed, as he runs on with :

"Elle à placé ses cimetières soit dans les temples mêmes, soit à l'abri de ces murs bénis, et la l'orientation est encore de principe, sinon toujours observée autant qu'il serait convenable depuis que la liturgie y est malheureusement déléguée aux soins exclusifs d'un fossoyeur. Son intention fut toujours de nous rappeler, par cette identité ou ce voisinage, que la prière est un lien, une communion entre nous et nos frères trépassés. Sur ce point et sur tant d'autres, les usurpations de la société civile ont imposé l'abandon des règles vénérées de nos pères, et bouleversé avec le sol des cimetières, ce qu'ils avaient de profondément religieux." Qu'eussent dit les païens de l'Égypte ou de la Grèce et de Rome si fidèles à cette observance, et dont les morts ne devaient être couchés qu'en face du soleil levant? Les Gaulois eux-mêmes tournaient leurs dolmens vers ce point mystérieux, et la plus grande nombre de ces monuments observes en France, en Bretagne, dans les îles de la Manche, et au delà de notre océan, dans celles de Scandinavie, et de l'Irlande, conservent cette position."

The Ancients thought that Christ crucified on Calvary—which lay to the north-west of the temple—turned His back upon Jerusalem and the east, so that His eyes looked forth upon the region whither His religion, rejected by the Jews, was to be carried. John Damascenus and Cassiodorus record this old tradition (1. M., ii. 473), and they point out also that, as we have seen before (Isaiah xli. 2), Christ is called the Orient. Sedulius and the

\* In Diderot's *Encyclopédie*, s.v. *Cimetière*, I stumbled on a remark of interest, which, rather than lose, I insert here. "Autrefois les cimetières étaient hors les villes, et sur les grands chemins; il était défendu d'enterrer dans les églises; cela fut changé par la nouvelle 820 de l'Empereur Léon, qui permit d'enterrer dans les villes, et même dans les églises." This was at the desire of the Church itself. But the pernicious growth of population around modern cities has rendered it imperative to banish entirely the beautiful sentiment that suggested the original wish. One amongst a thousand of the soul's pearls that progress, so-called, tramples under the feet of swine. Progress is too often a stone running down-hill; you cannot stop it, but the valley below will. It will stay there, at last, and never move again.

Venerable Bede have also treated of this subject. Sedulius, a priest and poet of the fifth century, in his poem entitled "Carmen Paschale" writes (11. A., iv. 442):

Arcton dextra tenet, Medium læva erigit axem,  
Cunctaque de membris vivit natura creantis,  
Et cruce complexum Christus regit undique mundum.  
Lib. v., versus 189.\*

If the east is of light, the west is of darkness; and the west accordingly often figures as the reign of Satan, *Prince of Darkness*, and of the world-rulers of darkness. τοῦ, κοσμοκράτορος τοῦ σάβου (Eph. vi. 12). But the north† is *par excellence* the kingdom of Satan and the spirits of evil, for there the sun never travels, there the cold dominates, cold which is the death of growth. Kirke White who, though fallen now below the horizon, is yet a true poet if seldom quite effectual, places his devils (23. W., 3)

Where the North Pole, in moody solitude,  
Spreads her huge tracts.

Lucifer, sun of the morning, is made by Isaiah (xiv. 13), when revolted, to select the north. *Ponam sedem meam ad Aquilonem*, are the words used. The north masonically is a place of darkness (15. M., 232). Observe that a wall built anywhere further north than 23° 28' can receive the rays of the sun only on its south side. Its northern side stands "benighted in the mid-day sun." The north is typically the region of fogs and storms, of angry passions and of sin. Hence

\* The right hand holds the north, the left hand lifts the southern axis. All nature takes life from the members of its God, and Christ rules the whole world in the outstretched arms of the Cross. I.N.R.I. are the initials of the Latin words that Pilate placed upon the Cross. The Rosicrucians read them into an hermetic secret of theirs: *Ignis Natura Renovatur Integra*. Ragon takes the equivalent, ירר, and these initials give the Hebrew names of the four elements. *Iaminim*, water; *Nour*, fire; *Ruach*, air; and *Iebshah*, earth. The globe, in the Egyptian mysteries, is the emblem of God (15. M., 113), and this curious *cabal* reduces it to the universal elements. Those four elements are much more truly elementary than the seventy (about) of modern chemistry. The chemists' elements are only elements like Fahrenheit's zero, than which they can get no lower just now. The four ancient elements were at least four points fixed in nature, as the boiling and freezing point are in the Centigrade.

† "We are told that at Wakefield Church, built about A.D. 1100, when they enlarged it, they added an aisle on the north side because they then only buried on the south side of the church."—*Builder*, 1889, p. 184.



on the north side of sacred edifices the mediæval sculptors represented the terrors of the last day on the north side of the Cathedral of Rheims; almost every sin is depicted, and with a fervour of broad simplicity that the world now thinks indecent, having lost the proper interpretation with the key of symbolism. Auber (11. A., iv. 442), tells us that the ancient artists were in the habit of placing the sun on the right of the dying Saviour. Now, as all ecclesiastical tradition places him facing the west, the sun that they so depict is in the north, and represents that Nature has thus been overcome by this death supernatural. Iconology here defies Nature to illustrate an idea purely mystical. The north side of churches was reckoned to be accursed, and was set apart for the burial of suicides and the unbaptized (Grose, "Olio").

The Jewish Tabernacle and Temple were set westward (11. A., i. 23; iii. 70-79), because the heathen temples, tombs, and worship were directed eastward. The new Church of the Christians reversed this symbolism in accordance with its tradition of the Crucifixion; and as the Gospel was now to be preached to the Gentile world, and Paradise recovered by it to mankind, the reversal of the Jewish scheme brought things back to the old position of the Pagan temples, tombs, and worship. So that the Almighty might again receive cosmopolitan and not exclusive and sectarian honours only.

The altar deserves a passing remark. In the Apostolic Constitutions the table is called the altar; and the documents are therefore of an earlier date than the institution of *sacrifice* established by order of Pope Leo I. (19. R., 77). Therefore from the earliest periods the word has been of apostolical usage, and does not imply sacrifice. Those who avoid using the word think that error lurks under it; but the idea is groundless. In the Jewish temple there was the altar of *sacrifice*, and the altar of *incense* (Exod. xxx. 9). The latter was specially *not* to be touched of burnt offering, nor by blood. The cubic altar of Masonry is expounded as representative of both these forms (15. M., 14), but in the earliest Church it was certainly not regarded as sacrificial, else the Pope would not have had to institute the sacrifice of the mass afterwards. The great Mede points this out, and says the name

table is not to be found in the first two ages in any author now remaining (12. B., i. 267). At the Reformation, and when the liturgy was revised in 1551, the priest was directed "to stand on the north side of the table;" till that date the word *altar* had been used. From that date till now in the Church of England there has been drawn a foolish distinction between the two words. The Papists have absurdly gloried in the use of the term; the Protestants as absurdly have gloried in its suppression. In this preposterous way do the brethren ignore the aphorism of Ignatius, "one Bishop and one altar," and thus do they interpret the still more solemn prescript, "Love one another." As to the Protestants, you would think this was the altar Paul found at Athens. 'Αγνώστῳ Θεῷ, and that God was unknown to them.

There is an interesting story told of the Earl of Derby (4. D., 214), who was beheaded. When he had ascended the scaffold, he requested them to let him stand on the west side of the block, the church of Bolton being so placed in sight "that the last object on which his eyes were fixed might be God's house." This gentle wish, that could hurt no one, inhumanity, or stolid senselessness, refused. *Homo homini lupus, ubi non, est asinus*. May the ass forgive the allusion, for the ass is the more excellent, and the more innocent beast by far.

I am not at all satisfied with what I have here gathered for this paper; but the mass of allusions that crowd upon the attention when this subject is approached is so heterogeneous as to render it very difficult indeed to keep to any order that shall be lucid.

To follow sense,

You see how short the wings of reason are.\*

The subject of Orientation is one that many have run wild upon. It is a topic seductive, beautiful, and apt to lead astray. Some despise it, and that is equally ill-guided. I have tried to let all imagery play its ample and full part, believing, with the Chaldaic oracles (20. S., 42), that

Σύμβολα γὰρ πατρικὸς νόος ἐσπείρει ταῖς ψυχαῖς  
—the mind of God hath sown all symbols  
in the soul—but, at the same time, I have

\* Poi dietro a' sensi

Vedi che la ragione ha corte l'ali.

Dante, *Paradiso*, ii. 57.

striven to rein in the Bucephalus of an obstreperous fancy that reason might direct our equitation. We have now passed through together certain mysteries Eleusinian, of which to reach the end is better far a hundredfold than it is to be hesitating at the point of commencement. It is something if we have come through whole, anyway, at last.

We Westerns, boasting light, should not forget\* that we are also the Cimmerians, who lay beyond that ocean fringe of Homer,

"Where sad night canopies the woeful race,"†  
Cowper's *Odyssey*, xi. 19.

and that we have lost many knowledges as well as gained a few. We are, however, just as far as the Easterns ever were from solving the great secret of the universe, though possessing a huge apparatus of science that overwhelms its professors. The more foolish sort appear to think they are upon the threshold of discovery. Meanwhile, life is very hard amongst us, and so unhappy that it forces many to think that if we could but orient our lives as well as our churches, it would be the better for us all. If we could but get back a little of the world's youth again—that youth which the old-forgotten Frenchman, Racan, so sweetly designates *l'orient de nos années!* The spirit of the East, believe me, must temper the knowledge of the West; for you may pursue dry knowledge till you turn the soul, stark Niobe, to stone. It is the highest bard that ever sang a note who tells us of the East that "it is there where the world most lives."‡

A quelle parte, ove'l mondo è più vivo.  
Dante, *Paradiso*, v. 87.

\* Even Napoleon, in the French sentimentality of his youth, and when meditating his Egyptian stroke, would say, "Europe is a mole-hill" (R. W. Phipps, *Memoirs of Napoleon*, 1885, i. 116); and again (p. 111), "Everything wears out here; my glory has already disappeared. This little Europe does not supply enough of it for me. I must seek it in the East, the fountain of glory."

† *Ἡὲρ καὶ νεφέλη κεκαλυμμένοι.*

‡ The disputants upon the meaning of this are numerous, as upon most other points; for where comment becomes possible, dissent becomes certain. Venturi interprets it of the East. Lombardi and Cary think it meant that Beatrice looked upwards—that is to say, to no part of the world at all. Lammenais says it was to "the most elevated spheres." J. C. Wright understands the empyrean. Longfellow takes it as "towards the sun." So on, and so on the diver-

## Book Auctioneers and Auctions in the Seventeenth Century.

By JOHN LAWLER.

**T**HE history of the sale of books by public auction remains to be written. The sources of information on the subject are very scanty, and almost unexplored. To many people it will probably appear that the matter is of minor importance, and although of considerable interest to a limited few, not worth the trouble of discussing seriously. And yet we contend that, if beneath the notice of serious literary history, at least no history of book-selling will be complete which does not give an authoritative sketch of the subject.

Lord Macaulay, who knew more about the by-ways of literature than any man of his time, neglected this subject; or, at all events, we find no indication in any of his writings of his acquaintance with it.

And yet, between 1676 and 1700, something like 150 auction sales of books had been held in London and the provinces. It may, perhaps, be necessary that we should endeavour to point out the reasons which convince us that the study of book-auctions must have a place in any future history of book-selling. Since they were first introduced, important changes of fashion in collecting and taste in reading books have taken place—changes which can only be traced in book-auction catalogues. The neglect into which the English literature of the fifteenth and sixteenth centuries had fallen in the seventeenth and first half of the eighteenth centuries, is nowhere so plainly indicated as in the prices which the books of that period realized when sold by auction; and the gradual rise in the interest and study of it may be traced in the catalogues as clearly and as unerringly therein as the Indian trailer follows footprints in the primæval forest. In them, also, we can follow the rise and progress of the different phases of collecting as applied to books—the ups and downs of literature, certain groups of it now neglected,

sity grows amusing, if not decisive; but for the nonce and our requirement we will take it to be *the East*, please the pigs!

then rising to a high position in the aristocracy of taste, anon receding, and falling again into forgetfulness. The flourishing and settled state of the colonies can be followed with certainty by the gradually increasing prices of the books which relate to their history.

The beginning of the rage for fine art books and *éditions de luxe*; the deterioration of what were once valuable editions of the classics; the growing interest taken in books of the kind which the French call *livres de fonds*; the literary importance of studying the first edition of a book which has afterwards become a classic—these, and many other interesting and important points may be brought out by the study of auction catalogues. We do not intend to anticipate in this article a sketch of the history of book-auctions, which will be published in the series of the *Book-Lover's Library*, but merely to give a note or two on the auctions and auctioneers of the seventeenth century.

On October 31, 1676, William Cooper announced that he would sell the library of the late Lazarus Seaman, S.T.D., by "the way of auction, or who bids most." "It hath not been usual here in England," says the auctioneer, "to make sale of books by way of auction, but it has been practised in other countries to the advantage both of buyers and sellers." Cooper here refers to the fact of the Dutch booksellers having already had recourse to the method of selling books by auction. So early as 1604 the Elzevir Brothers sold the library of Geo. Dousa; and later some of their surplus stock at Leyden in this manner, and there is evidence, in a sale catalogue issued by them in 1681, that they continued their book auctions at least until that date. That Cooper took his idea from the Dutchmen is certain, from a comparison of the English and Dutch catalogues. The shape, and divisions, classification, and general style of cataloguing, are exactly the same. Between 1676 and 1686, Cooper held some twenty auctions, in which were included libraries of men who had made their mark in the age in which they lived—the libraries of Sir Walter Rea, Rev. Thos. Kidner, Rev. T. Manton, John Humphrey, of Rowell, in Northampton, Rev. Samuel Brook, etc. As well as the stocks of several booksellers amongst which was that of Richard

Davis, of Oxford (one of the first and largest bookseller's stocks sold by auction). But little is known of Cooper, or, indeed, of any of the other booksellers of the time who combined the business of ordinary book-selling with that of auctioneering. His shop was at the sign of the Pelican, in Little Britain, and he appears to have paid special attention to alchemical books. Of this abstruse class of literature he published an interesting catalogue, in 1673, at the end of a book entitled *The Philosophical Epitaph of W. C.*, which catalogue he afterwards enlarged and published separately in 1675. On the title of his *Philosophical Epitaph* he calls himself 'Esquire.' That he was a scholar is evident from his translations from the Latin of the writings of Helvetius, Glauber, Van Helmont, and other philosophers of the occult school. He was also a thorough believer in the philosopher's stone, as may be gathered from the title of a book he published, in which he asserts that a young philosopher of twenty-three years of age had discovered that much-coveted article. Cooper appears to have taken much pride in the preparation of his catalogues. In the preface to his catalogue of the library of Dr. Thomas Manton, he says, "This catalogue was taken by Phil Briggs, and not by W. Cooper, but afterwards in part methodized by him, wherefore he craves your excuse for the mistakes that have hapned, and desires that the saddle may be laid on the Right Horse."

The last auction held by Cooper appears to have been that of the third part of the stock of Richard Davis, the Oxford bookseller. It was held at Davis's warehouse, near the Church of St. Mary the Virgin, Oxford, and began June 25, 1688.

"The Introduction of Book-Auctions into University Towns" will be the subject of a subsequent paper, and need not therefore be discussed in this. In regard of book auctioneers of the seventeenth century the information is very small, and not to be found in the sources to which one would naturally turn. If to be found anywhere, one would undoubtedly expect it in the eccentric biography of John Dunton, himself the most active and enterprising bookseller and auctioneer of his time. Yet he passes with a mere mention of their names the

chief auctioneers who were contemporary with him. And Mr. Nichols, in his new edition of *Dunton's Life and Errors*, has very little to add concerning them. Dunton does, however, single out Edward Millington (who, next to Cooper, sold probably more libraries than any other contemporary auctioneer) as worthy of a paragraph. From this paragraph we can gather a general idea of the characteristics of the lively Millington. "There was as much humour in his once, twice, thrice," says Dunton, "as is to be found in many another man's laboured wit." He mentions as a specimen of his humour, his rebuke to Dr. Cave, the author of *Primitive Christianity*, to whom, on an occasion when the Doctor was bidding what Millington thought was too low a price for a book, the auctioneer turned and said, "Dr. Cave, is this your *Primitive Christianity*?"

Most information with regard to Millington is to be found in a Latin poem published at Oxford on the auctions of R. Davis, the Oxford bookseller, entitled *Auctio Davisiana*, which was published with a translation in *Book-Lore* some time ago. Millington's first auction appears to be that of the libraries of the Rev. Dr. Whately, of Banbury, and Dr. Simon Rutland, which he sold together in Cornhill, April 23, 1683. Between this date and June 29, 1698, he appears to have held at least twenty-four auctions, which included the libraries of Dr. R. Cudworth, author of *The Intellectual System*; Archdeacon E. Carter, of St. Albans; Wm. Gulston, Bishop of Bristol; Massovius, Councillor of the Parliament at Montpelier; Dr. Thomas Jacomb, Dr. G. Levinz, Dr. E. Castell (author of the *Heptaglotton* to accompany Walton's *Polyglott*), Dr. John Owen, and others. Millington, like the rest, was a bookseller before he was an auctioneer, and on all his catalogues he calls himself "Bibliopole." He was the first to introduce book-auctions into the University towns, and he also roamed about the country carrying his hammer with him, and sold several libraries in provincial towns. He also held auctions of books at various fairs, and generally did more work in the dissemination of literature than any other auctioneer of his time. The prefaces to his catalogues, besides hinting at the growing satisfaction with the method of selling books by auction,

are sometimes amusingly egoistic, and have one special characteristic, that is, in endeavouring to enhance the value of his catalogues by a sort of negative praise.

The auctioneer of the seventeenth century *par excellence* was undoubtedly John Dunton. Of him more is known than of any other of his day, in consequence of his interesting egoism. A restless, pushing man, flitting here and there like a moth round a candle, he singed his wings more than once, and at last was entirely consumed by the multiplicity of his erratic business transactions. At one time we find him loading a ship with a cargo of books for Holland, many of which were spoiled in transit; at another, braving the dangers of the still more distant journey to Boston. Then he returns to England, and prepares a much larger collection of books for sale by auction in Ireland. There his abruptness and overbearing nature bring him into collision with the booksellers already established there, to one of whom, a Patrick Campbell, he conceived an inveterate hatred, and whom he attacks violently in his book entitled *The Dublin Scuffle*. In this otherwise tedious book he gives an interesting account of his three book-auctions in Ireland in 1686. But Dunton's career as an auctioneer is of sufficient interest to form the subject of a separate article.

Of the minor book-auctioneers of the seventeenth century the following names occur: On May 13, 1678, John Dunmore and Richard Chiswell, booksellers, sold the libraries of Dr. Benjamin Worsley and two other learned men; Nathaniel Ranew, bookseller, that of Brooke, Lord Warwick, and others, December 2, 1678; Thomas Phillippis (who signs himself "Generosus"), the large and interesting library of Arthur, Earl of Anglesey, Lord Privy Seal to Charles II. (one of the first peers who devoted time and money to the formation of a great library); T. Bently and Benjamin Walford, booksellers, on November 21, 1687, books from the library of Cecil, Lord Burghley, many of which contained MS. notes in the great peer's own hand; Walford also sold, between February 3, 1687-88, and October 8, 1689, the collections of Robert Scott, the London bookseller, the library, prints, and drawings of Maitland, Earl of



Lauderdale, and others; Samuel Ravenshaw, bookseller, a miscellaneous collection, on October 9, 1689; John Bullord, two libraries, May 8, 1689, and December 8, 1690. Besides these there were held about thirty auctions of books between 1683 and 1689, of which no names of auctioneers are given.

In succeeding articles we propose to deal with the collectors of the seventeenth century, and the kind of books they amassed, and the means they took in amassing them; the prices at which books were then sold, and their gradual deterioration or rise in value; of the houses at which the auctions were held, and the way they were managed; of the introduction of auctions into the provinces, and the holding of sales at fairs; of trade sales, and other matters which we think will be found to be of great interest to all lovers and collectors of books.




## London Sculptured House-Signs.

BY PHILIP NORMAN, F.S.A.

(Concluded.)

### MAIDEN'S HEAD, IRONMONGER LANE.

 HERE is a stone bas-relief of a maiden's head, with date 1668, above the first-floor window of No. 6, Ironmonger Lane, near the Mercers' Hall. It indicates property belonging to the Mercers' Company, and similar carvings are to be seen in many parts of London; but this is the only specimen of any antiquity known to me which is dated, and it is somewhat less stiff in treatment than usual. Heraldically, the arms of the company are: Gules, a demi-*virgin* couped below the shoulders, issuing from clouds, all proper, vested or, crowned with an Eastern crown of the last, her hair dishevelled and wreathed round the temples with roses of the second, all within an orle of clouds proper. The Mercers take the first place among the City companies; their song has the following stanzas:

Advance the *Virgin*, lead the van!

Of all that are in London free,

The Mercer is the foremost man

That founded a society.

Of all the trades that London grace,

We are the first in time and place.

When Nature in perfection was,

And virgin beauty in her prime,

The Mercer gave the nymph a gloss,

And made e'en beauty more sublime.

In this above our brethren blest,

The *Virgin's* since our *Coat* and *Crest*.

The Maidenhead was also a badge of the family of Queen Catherine Parr, the sixth and last wife of Henry VIII., and has, perhaps, in a few instances, been set up as a sign out of compliment to her.

### THE MITRE, MITRE COURT.

In Mitre Court, a narrow passage between Hatton Garden and Ely Place, Holborn, stands a comparatively modern public-house, let into the front wall of which is a mitre in high relief; on each side is cut or scratched the date 1546, which, however, looks as if it has been added of late years. This is by some thought to be a relic of the town residence of the Bishops of Ely, the remains of which, with the grounds, were conveyed to the Crown in 1772. At that time the hall, seventy-two feet long, and a quadrangular cloister, existed; over the chief entrance the sculptured arms of the See, surmounted by a mitre, were still to be seen, and it is quite possible that this mitre was afterwards converted into the sign in question. The property was shortly afterwards sold to an architect named Cole, who levelled everything except the chapel. This last building, dedicated to St. Etheldreda, is close at hand. The Rev. W. J. Loftie considers it the most complete relic of the fourteenth century in London. In 1772 it stood in an open space of about an acre, planted with trees, and surrounded by a wall. The present town residence of the Bishops of Ely, in Dover Street, has attained a respectable age, having been occupied by them ever since the Holborn property was sold. It has a mitre carved over one of the first-floor windows.

### MITRE, BISHOPSGATE STREET.

At the corners of Camomile Street, and of Liverpool Street, Bishopsgate, are bas-reliefs

of mitres, with inscriptions recording the fact that there stood the City gate of that name. I learn that it was sold by the commissioners of the City lands on December 10, 1760, for immediate demolition. It had been rebuilt in 1731 at the expense of the City, and when almost finished the arch fell, but luckily no one was hurt. The rooms in the ancient gateway were appropriated to the Lord Mayor's carvers. The above are, of course, not, in a strict sense, house-signs.

#### THE NAKED BOY, PIE CORNER.

This curious statuette is placed on a pedestal let into the wall of a public-house at the corner of Giltspur Street and Cock Lane, called the Fortune of War. The spot was known of old as Pie Corner. It is hardly necessary to add that here ended the Great Fire of London. The figure in question was put up after that event, and is, as Pennant says, "wonderfully fat indeed." An engraving of it in his account of London shows the following inscription on the breast and arms:

"This boy is in Memory Put up for the late Fire of London occasioned by the Sin of Gluttony. 1666."

Burn tells us that its propriety was on one occasion thus supported by a nonconforming preacher, on the anniversary of the Fire: he asserted that "the calamity could not be occasioned by the sin of blasphemy, for in that case it would have begun at Billingsgate; nor lewdness, for then Drury Lane would have been first on fire; nor lying, for then the flames had reached them from Westminster Hall; no, my beloved, it was occasioned by the sin of gluttony: for it began at Pudding Lane, and ended at Pie Corner." The inscription has long since been obliterated, and no trace is now to be seen of the little wings with which, in Pennant's illustration, the boy is furnished; in 1816, however, they were still conspicuous, and were painted bright yellow. The Fortune of War is mentioned as a well-known tavern in the *Vade Mecum for Maltworms*, published about the year 1715; within the memory of man it had the unpleasing reputation of being a house of call for resurrectionists, who supplied the surgeons of St. Bartholomew's Hospital with subjects for dissection.

#### THE PELICAN, ALDERMANBURY.

This sculptured bas-relief is let into the string course above a first-floor window of No. 70, Aldermanbury, and is the crest or badge of two merchants who formerly occupied the house. Their monument is in the neighbouring church of St. Mary Aldermanbury, the inscription being as follows:

Here lyeth the body of Richard Chandler, Citizen and Haberdasher of London, Esquire, Who departed this life November 8<sup>th</sup>, 1691, aged 85. Also the body of John Chandler, Esq<sup>re</sup>, his brother, Citizen and Haberdasher of London, Who died October 14<sup>th</sup>, 1686, aged 69 years.

Above is their crest corresponding with the sign. The busts of these two worthy citizens appear in flowing periwigs on each side of the inscription; their names are in the *Little London Directory* of 1677. The church was burnt down in the Great Fire, and rebuilt by Sir Christopher Wren, the parishioners subscribing liberally. Richard Chandler gave the font in 1675.

#### THE TWO NEGROES' HEADS, CLARE STREET.

Over the doorway of a house at the corner of Clare Street and Vere Street, Clare Market, is a sculptured carving in low relief, of two negroes' heads facing each other, with date 1715, and initials WM. The design is good, it has not been described before. The house is now occupied by a baker. I tried to get leave to see the deeds, but without success, and the old parish rate-books having been destroyed by fire in 1841, no further information could be obtained. It may be remarked as a curious coincidence that the continuation of Clare Street towards Drury Lane is called Blackmoor (in old maps Blackamore) Street. A seventeenth-century trade-token from Drury Lane is thus described by Boyne:

O. THOMAS . HAYTON . IN . DURY—a negro's head.  
R. LANE . HIS . HALFE . PENNY—an arched crown.

#### WHITE LION, HIGH STREET, ISLINGTON.

On the north side of Islington High Street, but in the parish of Clerkenwell, between the first-floor windows of No. 23, now a tobacconist's, and next the present White Lion Tavern, is a large boldly-executed sign of a white lion rampant, with date 1724. This

was formerly the sign of an inn which existed at the beginning of the seventeenth century, if not earlier. In *Drunken Barnabee's Journal*, 1638, occur the following lines:

Thence to Islington at Lion,  
Where a juggling I did spy one,  
Nimble with his mates consorting,  
Mixing cheating with his sporting.

There is a curious allusion in Pepys' *Diary*, under date January 21, 1667-8: "It seems, on Thursday last, he (Joyce) went sober and quiet and behind one of the inns, the White Lion, did throw himself into a pond." This Anthony Joyce was cousin of Pepys; he had lost money by the Great Fire, and afterwards kept the Three Stags, Holborn Conduit. He was got out before life was extinct, but died soon afterwards. Pepys was under apprehension that his estate would be taken from his widow and children on the ground that he had committed suicide, but the coroner's jury returned a verdict that he had died of a fever. A trade-token gives the name of the landlord at the time:

O. CHRISTOPHER . BUSBEE . AT=a lion passant.  
R. WHIT . LYON . IN . ISLINGTON . HIS . HALF .  
PENY . 1668.

Cromwell, in his history of Clerkenwell, 1828, tells us how part of the old hostelry was destroyed to make the street running west, which is now called White Lion Street. The sign had been over the gateway, and is probably about in its original position.

#### WOMAN'S HEAD OR AMAZON'S HEAD, GRESHAM STREET.

This is a well-carved representation of a woman's head as large as life; she has a helmet, or diadem, and various ornaments on her breast; on each side are festoons of fruit and flowers. It is placed outside a modern stuccoed tavern, which a few years ago was called the Three Bucks, and stands at the corner of Old Jewry and Gresham Street. Archer, who drew the sign, thinks that it was a fragment of ornamental sculpture from some building of the beginning of the sixteenth century. He goes on to say, "It is not unlike the medallions of Italian work in terra cotta which ornamented the old building of Hampton Court Palace, but it is so thickly coated with paint as entirely to conceal the original material." In the *Ency-*

*clopædia Londinensis*, 1816 (vol. xiii., p. 478), it is called the head of Minerva, and we are told that there was then a carving of the Cordwainers' arms on the brick wall below it, so the house has doubtless since been rebuilt. This was, perhaps, the sign of an inn, called the Maidenhead, mentioned by John Taylor, the water poet, in his *Carriers' Cosmographie*. It seems that a little later there was a house in this immediate neighbourhood called the Roxalana or Roxalana's Head, as we learn from a seventeenth-century trade-token lately referred to in *Notes and Queries*, which reads thus:

O. THOMAS . LACY . HIS .  $\frac{1}{2}$  . PENY=female bust;  
around ROXCELLANA.  
R. IN . CATEATEN . STREETE=T M L.

Roxalana in the *Siege of Rhodes* was a favourite part of Elizabeth Davenport, the actress, whose sham marriage to the Earl of Oxford, who deceived her by disguising a trumpeter of his troop as a priest, is told in Grammont and by the Countess Dunois: Pepys several times alludes to her. Is it not possible that in consequence of the popularity of the play or the actress the old Maidenhead Inn was rechristened? Perhaps further information on this subject may be forthcoming. The name Cateaton Street—according to Stow, corruptly called Catte Street—was changed to Gresham Street in 1845.

This completes my account of the sculptured house-signs still to be found on houses. It may be observed that those belonging to the City, which have survived till our time, were almost, without exception, put up shortly after the Great Fire—two in Southwark date from similar fires. The others are later, except the Bell in Red Lion Yard, which has probably been moved from the City.

Two bas-reliefs of the character of house-signs have not been included in my list, because they are on quasi-public buildings. The winged horse, or Pegasus, ornaments the well-known gatehouse of the Inner Temple, which was erected in 1607. The Lamb and Flag, or Agnus Dei, dated 1684, is over the entrance to the Middle Temple on a red-brick front with stone dressings, said to have been built by Sir Christopher Wren. These are respectively the heraldic badges of the Societies of the Inner and Middle Temples—

the former is a corruption of the ancient device of Knights Templars riding on one horse—indicative of the original poverty of their order :

As by the Templars' holds you go,  
The Horse and Lamb display'd  
In emblematic figures show  
The merits of their trade.  
That clients may infer from thence  
How just is their profession,  
The Lamb sets forth their innocence,  
The Horse their expedition.

The arms of Henry de Lacy, Earl of Lincoln, are still to be seen in Lincoln's Inn ; and other curious coats-of-arms may be found in various parts of London, the property of City companies being generally indicated in this way ; but I have no space here to describe them further. A Dog's Head in the Pot in front of an ironmonger's shop in the Blackfriars Road, though itself of no antiquity, represents an old London sign. Several eminent banking firms carefully preserve the signs which were used by them before their houses were numbered. The Marygold is in the front shop of Messrs. Child and Co.'s premises ; it is of oak, the ground stained green, with a sun and gilt border ; the motto beneath it is, "Ainsi mon âme." The Three Squirrels of Messrs. Gosling are worked in iron, and attached to the bars which protect their central window. Messrs. Hoare's Golden Bottle hangs over the doorway of the banking-house in Fleet Street. It is unfortunate that the old sign of Messrs. Martin and Co., in Lombard Street, has not been preserved—it was the Grasshopper, the crest of Sir Thomas Gresham, who here carried on his business. A quaint sign is the little carved wooden figure of the Midshipman mentioned in *Dombey and Son* ; it may still be seen in the Minorities, to which quarter it migrated from Leadenhall Street some years ago. Messrs. Rivington and Co. have preserved their old Bible and Crown from Paternoster Row. The Goose and Gridiron still surmounts a lamp in front of a tavern in London House Yard, which flourished in the days of Sir Christopher Wren, who was master of the Freemasons' Lodge held there ; a stone let into the front of the building, with sculptured mitre and date, no doubt indicates that it is ecclesiastical property. A medallion head on a little gable-

ended house in Cheyne Walk, Chelsea, is a survival of a style of decoration once common. A cock and two serpents, with date 1652, lately put up in front of No. 16, Church Street, is really a casting from the back of an old fireplace taken out when the house was rebuilt. Many interesting dates, inscriptions, and ornamental designs in brick are to be found on old houses ; the best specimen known to me is on No. 41, Mount Pleasant (formerly Dorrington Street). A quaint sign of a mermaid, with date 1688, is to be found



THE COCK, FLEET STREET.

on an old house in Gravesend, the material being brick or terra cotta. I may add that some good sculptured signs have been put up in London of late years. Finally, without going into details about that famous old tavern, the Cock, Fleet Street—now, alas ! no more—I will briefly allude to a relic of it, the carved wooden figure of a cock, which is worthy of Grinling Gibbons, to whom (but without authority) it has been attributed. This formerly stood over the doorway ; a few years ago it was stolen, but



shortly afterwards restored, and it is now to be seen inside the house of entertainment on the opposite side of the street, to which Mr. Colnett, the proprietor, has removed. He has also with pious care preserved the quaint Jacobean mantelpiece and other fittings from his old home.

The following sculptured signs have either disappeared, or are now safely housed in the Guildhall Museum. Many interesting facts could be recorded about them; but I have filled my allotted space, and for the present, at least, must quit the subject—I hope before my friends have got tired of it—or me.

*List of Signs which have disappeared.*


Adam and Eve, 52, Newgate Street.  
Ape, Philip Lane.  
Bear, Addle Street or Addle Hill.  
Bible and Crown, Little Distaff Lane.  
St. George and Dragon, Bennet's Hill.  
Griffin's Head, Old Jewry.  
Heathcock, Strand.  
Helmet, London Wall.  
King's Porter and Dwarf, Bull's Head Court, Newgate Street.  
Mermaid, Eastcheap.  
Mermaid, Miles Street.  
Pied Bull, Islington.  
Seven Stars, Cheapside.  
Sun, Cheapside.  
Three Morris-Dancers, 36, Old Change.  
Unicorn, Cheapside.

*List of Signs in the Guildhall Museum.*

Anchor.  
Boar's Head, Eastcheap.  
Bull and Mouth, St. Martin's-le-Grand.  
Bull and Mouth, Angel Street.  
Gardiner, Gardiner's Lane.  
Lion Passant.  
Three Crowns, Lambeth Hill.  
Three Kings, Bucklersbury.  
Three Kings, Lambeth Hill.



## Concerning Anchorites and Anchor-holds.

“HE ancient monks,” observes Joseph Bingham in the second book of his famous work *The Antiquities of the Christian Church*, “were not like the modern, distinguished into orders, and denominated from the founders of them; but they had their names either from the places they inhabited . . . or else they were distinguished by their different ways of living, some in cells, others on pillars, others in societies.”

Those in the first of these divisions were commonly known under the designation of anchorites, from their practice of shunning society, and secluding themselves within “a lodge in some vast wilderness.” By certain authorities on monastic lore, the Greek term *αγκυραῖται*, whence we derive our English word “anchorite,” or “anchoret,” is used synonymously with that of *ἐρημίται*, signifying hermits; but a distinction in accordance with the etymology of the two words is preserved by other writers, who apply the term *anchorite* to those who lived the devotional life without entirely severing their connection with the world, and that of *eremite* to such as were wont to pursue the same end in places remote from public view. It is with the former of these that we are concerned in the present paper.

During the early ages of monasticism, the custom arose, in many abbeys and religious houses throughout Europe, of immuring within a separate cell, built frequently underground, but invariably within the precincts, the brother most advanced in asceticism, in order that he might offer perpetual intercession on behalf of the monastery and its inmates, and be enabled to pass the remainder of his earthly life, without distraction, in the contemplation of holy things. His “inclusion,” as it was termed, was accompanied by the performance of a solemn religious ceremony, at the termination of which he was taken to a cell duly prepared and set in order, and there left to himself. The door through which he entered was then closed upon him, not unfrequently bricked up, and sealed with the episcopal ring, which could not be re-

moved unless the recluse had need at any time of assistance, or was dangerously ill. A tiny aperture or window was let in through the wall of the cell, and by means of this he received the consecrated elements in the celebration of the Eucharist, and was supplied from time to time with the bare necessities of life. Similar rites attended the inclusion of " anchoresses," or devout women addicted to the contemplative life in convents.

As a general rule, anchorages or anchor-holds were situated in churches, churchyards, over the church porch, and at town gates. When annexed to the church, they were constructed in such a manner that the recluse was afforded facilities for seeing the altar and hearing the service. Osbern, in his *Life of St. Dunstan*, alludes to a *destina*, another name by which anchor-holds or stalls were known, annexed to the Church of the Virgin Mary at Glastonbury, in Somersetshire, which was occupied by the great Churchman after he became a monk. From his description it would seem to have closely resembled a cave or sepulchre. In course of time regular anchor-holds came to be attached to almost every abbatial or parochial church. The learned ecclesiologist, Mabillon, in his unfinished work on the Benedictine annals, occasionally refers to the inclusion of anchorites, but these were chiefly in various parts of France. He makes mention, however, under date of 793, of a certain Ælfrida who lived as a recluse in a cell situated near the high altar on the south side of the church at Croyland, in Lincolnshire. We are further told, under date of the year 916, that the practice of seclusion was widely prevalent among persons of both sexes. Several Councils of the Church, particularly Trullo (692 A.D.) and Frankfort (787 A.D.), discussed anchorites and their mode of living, and endeavoured to modify and restrict it within certain rules and forms. The Trullan canons enjoined that all those who affected to be anchorites ought first to pass three years within a cell in a monastery, and that if after this course of treatment they still persisted in their profession, they might be examined by a bishop or abbot. They might then be permitted to return to the world for the space of twelve months, and if at the expiration of this period they signified their adherence to their first choice the

Diocesan might confine them to their cells, which they were not permitted to leave again but by his consent. On the other hand, the Gangran canons hurled very fierce anathemas against anchorites. Although the custom had prevailed long before his time, Grimlaicus, a monk of Metz, who flourished about the end of the ninth century, was the first to prescribe a "rule" for those who were desirous of leading an anchoretical or solitary life. According to this rule, the cells of anchorites were to be situated near a church, but they were permitted to join to them small gardens. A community of anchorites might even dwell together in one common enclosure, and hold communication one with another by means of a window, provided that every cell was separate from the other. There they lived, either by the labour of their hands, or by alms, or upon the bounty of some neighbouring abbey or monastery. Their ordinary dress consisted of a frock, but if they had attained unto the order of the priesthood, they could wear a cope, and, moreover, could exercise their right of hearing confessions.

Among the statutes of the synod convened in the year 1246, by Richard, Bishop of Chichester, there was one relating to anchorites. In this they were strictly enjoined to be careful not to admit within their dwellings any person whose behaviour might give rise to suspicion. Their windows were required to be "narrow and convenient;" they were permitted to hold converse with none but those of unblemished life and character; and, except in cases of emergency, the custodianship of the Eucharistic vestments was on no account to be entrusted to anchoresses.

Some anchorites were even placed in churches in order to look after them, boxes being placed at the doors to receive contributions towards their support, a practice noted in the *Vision of William concerning Piers the Plowman*:

Ne in ances there a box hangeth.

The office for the inclusion of anchorites is to be found in the *Pontifical* of Lacy, who filled the See of Exeter during the fourteenth century. From it we gather that, during the course of the ceremony, the sacrament of extreme unction was administered to the

recluse, and the prayer of commendation for his soul was offered, in case of death preventing him from being fortified with the last sacraments of the Church. A certain portion of the Burial Service was also performed, this doubtless being intended to signify that the anchorite, on entering his cell, would henceforth be alive to the world no more.

A careful and diligent study of old county histories and topographical works reveals to us the fact that, during the Middle Ages, recluses, both male and female, were very far from uncommon in England. According to Francis Blomfield, the historian of Norfolk, "there were many of these anchorites and anchoresses in the city of Norwich," and in this learned antiquary's account of its various parishes some exceedingly curious and interesting particulars are furnished respecting them.

In the eastern corner of the churchyard of St. Julian and St. Edward, Norwich, we are informed, there once stood an anchorage, in which an anchoress or recluse dwelt till the dissolution of monasteries, when the house was demolished, though when Blomfield wrote the foundations might still be seen. In 1393 the Lady Julian, described as "one of the greatest holiness," lived as a strict recluse there, and had two servants to attend to her in her old age, *anno* 1443. Blomfield asserts that Peck, the historian of Stamford, had in his possession an old vellum manuscript, of which thirty-six quarto pages were devoted to an account of the wonderful visions beheld by this particular anchoress. There was in ancient times an anchorage in the graveyard adjoining St. Etheldred's Church, Norwich. It was rebuilt A.D. 1305, and an anchorite continually resided within it till the Reformation, soon after which date it was pulled down, and a Grange, or tithe-barn, constructed at Braken-dale with part of its timber. Joining the north side of St. Edward's Church, in the same city, was another cell, the ruins of which were visible so late as the year 1744. Here a female recluse long dwelt, supported by legacies bequeathed for that purpose by wealthy citizens. In 1428 Lady Joan was anchoress there, to whom a certain Walter Sedman left *xxs.* and *xl*l**. to each of her servants. About the year 1300 the

church of St. John the Evangelist, in Southgate, Norwich, was annexed to the parish of St. Peter per Montergate; it was then purchased by the Greyfriars to augment their site, when the whole was demolished, except a small part left for an anchorage, wherein was placed an anker, to whom part of the churchyard was assigned for a garden. Another recluse dwelt in a little cell joining to the north side of the steeple of the church of St. John the Baptist, Timberhill, Norwich, but it was pulled down some time before the Dissolution of Monasteries. In the monastery of the Carmelites, or White Friars, in the same city, there were two anchorages or anker-houses (one for a man who was admitted brother of the house, and the other for a woman who was also admitted sister thereof), situated under the chapel of the Holy Cross, which at the period when Blomfield wrote was still standing, though converted into dwelling-houses; the former stood by St. Martin's Bridge, on the east side of the street, and a small garden belonging to it joined to the river. On December 2, 1442, the Lady Emma, anchoress and religious sister of the Carmelite Order, was buried in their church; and in 1443 Thomas Scroop was anchorite in their house. This worthy, we are told, was originally a Benedictine monk, but in 1430 he took the habit of a Carmelite friar, and led the life of an anchorite in Norwich for many years, seldom going out of his cell except to preach. About the year 1446, the then Pope (Eugenius IV.) elevated Scroop to the bishopric of Down in Ireland. Subsequently he resigned this See, and, returning to his old anchorage, occasionally acted in the capacity of suffragan to the Bishop of Norwich.

It was strictly enacted that neither anchorites nor anchoresses should receive "inclusion" until the express sanction and special license of the diocesan had been obtained. And even this could not be granted until the Bishop was fully satisfied that the candidates themselves had given careful consideration to the matter. At St. Augustine's Priory, Canterbury, "inclusion" could not be granted to anchorites, unless by the ordinary, nor by the ordinary without the consent of the abbot.

In Henry de Knyghton's Chronicle, en-

titled *De Eventibus Angliae*, it is stated that, in the year 1392, Courtney, who at that time filled the archiepiscopal See of Canterbury, visited the diocese of Lincoln, and in due course reached Leicester Abbey, where, in full chapter, he confirmed sentence of excommunication against the Lollards or Wycliffites, and against all who entertained, or might thereafter hold or entertain, the errors and opinions of Maister John Wycliffe throughout the diocese. The following day, being All Saints' Day, the Archbishop hurled the thunders of excommunication, with the cross erect, candles burning, and bells ringing, according to wont, on nine persons of the town of Leicester. About evensong his grace paid a visit to a certain anchoress named Matilda, who dwelt in a *recluserium* situated within the parish church of St. Peter. Having first argued with her on the errors and opinions of the Lollards, which it would appear she had to a certain extent imbibed, he cited her to appear before him the following Sunday at St. James's Abbey, in the town of Northampton. Thither she repaired, and having duly confessed her errors, and penance having been enjoined her, she was permitted to return to Leicester and again enter her anchor-hold. The same chronicler, under date of 1382, furnishes an account of a certain priest, then residing in Leicester, William de Swyndurby, or William the Hermit, by name, who, on account of the saintly character of his life, was received by the canons of Leicester, and lodged in *quâdam camerâ infra ecclesiam*; that is to say, in a certain chamber (anchor-hold) within the church.

We learn from Scrope's *History of Castle Combe* that Henry, third Lord Scrope of Masham, in his will, dated 23rd June, 1415, left several sums of money to the numerous anchorites then living in different parts of England. To John, the anchorite of Westminster, the testator bequeathed cr., and the pair of beads which he was accustomed to use; to Robert, the recluse of Beverley, xls.; to a chaplain, residing in a street called Gilligate, in York, in the church of St. Mary, viijs. ivd.; to Thomas, the chaplain dwelling in the church of St. Nicholas, Gloucester, xiijs. ivd.; to the anchorite of Stafford, xiijs. ivd.; of Kurkebisk, xiijs. ivd.; of Wath, xxs.; of Peesholme, near York, xiijs. ivd.;

to the recluse at Newcastle, in the house of the Dominicans, xiijs. ivd.; to the recluse at Kenby Ferry, xiijs. ivd. To the several anchorites of Wigton, of Castre, of Thorganby near Colyngwith, of Leek near Upsale, of Gainsburgh, of Kneesall near Southwell, of Staunford, living in the parish church there, of Dertford, each xiijs. ivd.; also to every anchorite and recluse dwelling in London or its suburbs, vis. viijd.; also to every anchorite and recluse dwelling in York and its suburbs (except such as are already named), vis. viijd.; to the anchorite of Shrewsbury, at the Dominican convent there, xxs.; also to every other anchorite and anchoritess that could be easily found within three months after his decease, vis. viijd.

What became of the recluses who were living at the time of the dissolution of monasteries, history does not say. That many were then living seems sufficiently clear from the manner in which Thomas Becon speaks of them in his curious work entitled *Reliques of Rome*, published in 1563. "As touching the monastical sect of recluses," he observes, "and such as be shutte up within walles, there unto death continuall to remayne, giving themselves to the mortification of carnall effectes, to the contemplation of heavenly and spirituall thinges, to abstinence, to prayer, and to such other ghostly exercises as men deade to the worlde, and havynge their lyfe hidden with Christ, I have not to write: forasmuch as I cannot hitherto fynde, probably in any author, whence the profession of anckers and ankresses had the begynnyng and foundation, although in this behalf I have talked with men of that profession which could very little or nothing say of the matter. Notwithstanding as the Whyte Fryers father that order on Helias the prophet (but falsly), so likewise do the ankers and ankresses make that holy and virtuous matrone, *Judith*, their patronesse and foundresse." He then proceeds to weigh recluses in the balance, and finds them wanting, so that he concludes by saying, "Our ankers and ankresses professe nothing but a solitary lyfe in their hallowed house wherein they are enclosed, with the vowe of obedience to the pope and to their ordinary bishop. Their apparell is indifferent, so it be dissonant from the laity. No kind of meates they are forbidden to eat. At



midnight they are bound to say certain prayers. Their profession is counted to be among all other professions so hardy and so streight, that they may by no means be suffered to come out of their houses."

There is more than one anchor-hold in existence at the present day. One such chamber, we believe, is built over the re-vestry adjoining the north side of the chancel of Warmington Church, near Banbury, and contains in the south wall a small pointed window of the Decorative character, through which the recluse was able to view the high altar in the chancel, and to receive the host at the celebration of the Eucharist. Another anchor-hold formerly existed over the north transept of Clifton Campville Church, near Tamworth, in Staffordshire. Access to it was obtained by means of a staircase, entered by a doorway at the north-east angle of the chancel. A tiny window let into the north side of this chamber afforded its occupant a view of the interior of the sacred edifice. Communicating with the tower of Boyton Church, near Heytesbury, in Wiltshire, is a small chamber traditionally believed to have been at one time permanently tenanted by an anchorite, and having in its north-east angle a fireplace. A similar apartment is said to exist in the tower of Upton Church, Nottinghamshire. Annexed to the west end of the little church dedicated to Saint Patricio, situated about four miles from Crickhowel, in Brecknockshire, is an anchorite's cell, which contains, or formerly did contain, a small stone altar, placed beneath a small aperture, which, no doubt, afforded views of the sanctuary. Over a re-vestry adjoining the north side of the chancel of Chipping Norton Church, Oxfordshire, is a kind of loft approached by a staircase, which evidently once did duty as the cell of a recluse, who was enabled to overlook the chancel and the north aisle through the apertures in the walls. Hasted, in his *History of Kent*, mentions that when he wrote there existed at Bicknor, in that county, a shed or hovel built against the north side of the parish church, with a room nearly projecting across the aisle. It has been conjectured that this apartment may have originally been an anchor-hold. In early times a reclusorium existed in one of the aisles of Westminster Abbey. At Peterborough

Cathedral one stood near the Lady Chapel. Durham Cathedral is stated to have contained an anchorage which was approached by a staircase from the north aisle of the choir. At Kilkenny Cathedral there was one at the north-east angle of the choir, "through which, by a stone placed on the right-hand of the altar, that is, the Gospel side, the anchorite could see the mysteries;" in the parish church of Fore, Ireland, one stood answering to the same description; and another at Wilbraham, Cambridgeshire, located in the tower; at Stanton, Somerset, adjoining the church. In the south arm of the transept at Norwich Cathedral there anciently stood an anchor-hold, provided with its altar, crucifix, and images; likewise also one at Othery, near Bridgwater; at Mawgan, in Cornwall, pierced through the wall of the church at the junction of the transept and chancel, and having an external lowside window; and another at Elsfield, in Oxfordshire, furnished with a stone book-desk and seat.

In days gone by, tradition asserted that an anchoress long dwelt in an apartment constructed over the porch of the chapel at Holme, near Newark, in the county of Nottinghamshire, concerning whom William Dickinson thus remarks in his *History of Southwell*, published in 1805: "Over this porch is a chamber, called, as far back as memory or tradition reaches, Nan Scott's chamber. The story of which this lady is the heroine has been handed down with a degree of precision and uniformity which entitles it to more credit than most such tales deserve. The last great plague which visited this kingdom is reported to have made particular havoc in the village of Holme, which is likely enough to have happened from its vicinity to Newark, where it is known to have raged with peculiar violence. During its influence a woman of the name of Ann Scott is said to have retired to this chamber with a sufficient quantity of food to serve her for several weeks. Having remained there unmolested till her provisions were exhausted, she came from her hiding-place either to procure more or to return to her former habitation, as circumstances might direct her choice. To her great surprise she found the village entirely deserted, only one person of its former inhabitants except herself being then alive.

Attached to this asylum, and shocked by the horrors of the scene without, she is said to have returned to her retreat, and to have continued in it till her death, at an advanced period of life. A few years since many of her habiliments were remaining in this chamber, as also a table, the size of which evidently manifested it to have been constructed within the room, with some smaller pieces of furniture."

So far as we have been able to ascertain, the last of the English anchorites was the Rev. John Gibbs, of whom slight mention is made by Blomfield, the historian of Norfolk, in his account of the rectors of the church of St. Mary the Virgin at Gissing, near Diss. The register of this parish, under date of December 24, 1668, contains the following record: "John Gibbs, A.M., presented by King Charles II." Blomfield, when commenting upon this entry, states that Gibbs "continued to be rector till 1690, being then ejected as a non-juror. He was an odd but harmless man, both in life and conversation. After his ejection he dwelt in the north porch chamber, and laid on the stairs that led up to the rood-loft, between the church and chancel, having a window at his head, so that he could lie in his narrow couch and see the altar. He lived to be very old, and at his death was buried at Frenze."

W. SYDNEY.



### The Antiquary at the Academy.

"Whatever is to be truly great and truly affecting must have on it the strong stamp of the native land . . . all classicality, all middle-age patent reviving, is utterly vain and absurd; if we are now to do anything great, good, awful, religious, it must be got out of our own little island."—*Mod. Painters*, vol. i.



R. RUSKIN has dealt some sturdy blows in his time against the unrealities of the so-called historical school, and in these sentences he has gone directly to the root of the matter. Judging from the comparatively few subjects dealing with by-gone days to be seen on the walls of recent exhibitions, the truth of these words would seem to be tacitly admitted in

this country, and Mr. Forbes' admirable picture taken from humble Cornish life of our own time—we mean "The Health of the Bride" (655) in this year's Academy—would furnish a striking illustration of what may "be got out of our own little island."

But one cannot help asking what becomes of the claims of the classic art of Jacques Louis David and his compeers, of which our French neighbours are still proud? Armed with this trenchant dictum, daring spirits may even venture to be sceptical about the art value, as distinguished from archaeological interest, of an Alma Tadema, since, says the author of *Modern Painters*, "all classicality is utterly vain and absurd;" but to discuss such a question as this in all its bearings would be to launch a lengthy treatise on the ethics of art, and be foreign to the purport of this article, which, following the precedent of past years, aims at being simply an attempt to indicate such pictures now on exhibition at Burlington House as illustrate the past, and, in so doing, help us, in more or less degree, to realize the story of the human race.

Perhaps, without allowing so hard a saying, so sweeping a charge, to interfere with our enjoyment of the annual picture-show at the Royal Academy, it may be well to bear it in mind for once, since it may serve to palliate shortcomings, and it may afford a clue to some failures. At any rate, it will help to remind us of what, in fairness to artists, we should never forget, namely, that to throw one's self into any past age, to read its lessons, and to reproduce its scenes in pictorial or plastic art, requires a combination of mental and manual gifts by no means common. Culture to inform the mind, artistic instinct to select and combine what shall arouse the sympathies of those to whom he appeals, and technical skill to embody and set forth his meaning—all these things an artist who attempts "classicality or middle-age reviving" should possess; and how rarely does the artist possess them! If he lean to "medieval" subjects, Wardour Street too often bounds his horizon; if he seek classic inspiration, he gets it from an old copy of Lempriere's *Classical Dictionary*, or gives us poor copies of Tadema's marble pavements. If anyone be so indiscreet as

to talk to Dick Tinto, say, about the time of Pericles, or the art of Phidias—in other words, of the most glorious days of Athens, and of the highest art of antiquity—he will probably find that all interest in such matters will be regarded as pedantic folly, or, at best, a harmless craze. Our friend remembers that there are some mutilated fragments from the Parthenon at the British Museum, and he has not forgotten many months' weary copying of the "antique" amongst them in his student days; but, once out of the schools, how often will you find him amongst the Elgin marbles again? "What is he to Hecuba, or Hecuba to him?" No! he can paint. "Now, den, all tum and tee me dump," for one of his own chubby-faced little ones (the fifth) is at this very moment on the stairs: he can paint that eternal precocious terrier, for there, on the mat by his side, is the faithful animal curled up asleep: he can, and does—and let us thank him for it—paint the freshness of English landscape, the sweep of the clouds, and the responsive, changeable waves of the sea, the golden glory of our autumn woods, the sweet silence of our lakes, the solemn stillness of our hills.

But Nausicaa and her maidens (*vide* 1159), or Greek girlhood playing at ball (300), even when treated by such an accomplished hand as that of Sir Frederick Leighton—how lifeless and artificial they seem, with their strained attitudes and impossible drapery! Homer can make them live, and in the pages of Shakespeare, Antony and Cleopatra, "the serpent of Old Nile," stand before us; but they, and others of the mighty dead, and the pomp and glitter of the days in which they lived and moved, seem to defy the painter's brush. Or, to come to later times, who has painted for us the field of Senlac, or Bosworth, or Marston Moor (though Mr. Crofts essays the last in this year's exhibition)? Or who has adequately told upon canvas the fateful story of the "boasted armament, the fam'd Armada"? But recollections of the recent tercentenary have apparently inspired Mr. Seymour Lucas in "The Surrender" (67), wherein we see Pedro de Valdez yielding up, with a pretty speech, his sword to the fiery Drake ("ever terrible," says the catalogue, "to the Spaniards"). We see the Spanish

Don, and the back (for the artist avoids showing us much of the face) of the daring English adventurer, but where are his "sea dogs"? In their place we have groups of theatrical "supers." Even more disappointing is the large canvas by Vicat Cole (343), called the "Summons to Surrender." Here we have great galleons, and a "painty," choppy sea. Were it not for the extract from *Westward Ho!* in the catalogue, the picture would lack meaning altogether, so unimpressive is it, and so little does it tell its own story.

Among subjects "taken from English history," we find three pictures by E. Crofts. The first is called "The Knight's Farewell" (82), and purports to be the morning of Marston Moor. "White Guy," his steed, is at the door, and on the step there stands the lady Alice. In Praed's poem we read—

"And mournful was the smile  
Which o'er those lovely features ran."

We are glad to know, and upon such good authority, that the features were lovely. We should not have divined as much from Mr. Crofts' picture. Upon the helmet of the trooper who holds the horse's bridle, there plays a ruddy light: whence this comes it is hard to say. If it be the roseate hue of dawn, it seems strange that the lady Alice should be in full evening attire. Technically speaking, this picture is, like "Hampden riding away from Chalgrove Field" (523), and "The Boscobel Oak" (164), of an unpleasant woolliness and sameness of texture.

Friends of "the royal house of Stuart" will observe with alarm how, in the latter picture, Charles is exposing himself amidst the branches of a stunted oak in the most reckless and improbable way. Another subject chosen from the stirring times of the great Rebellion is Mr. Gow's picture—his only contribution, by the way—"The Visit of Charles I. to Kingston-on-Hull" (No. 260). Here we see the gates shut, the moat full, and the walls manned. A brilliant cavalcade is drawn up outside, mounted on modern thoroughbred-looking horses, capitally painted, but not, one cannot help thinking, the chargers of those days, when armour was still partly worn—indeed, as someone has pointed out, if Mr. Gow be right in the stamp of animal on which the royal party is mounted, then Vandyke was wrong, as all may see by look-

ing at the equestrian portrait of Charles I., which came from Blenheim, and cost the nation such a pretty penny. Mr. Gow has done such good work before, that this picture, attractive though it can hardly fail of being, is surely not up to his own standard.

Let us now turn to two paintings dissimilar in almost every respect, but emphatically pictures of the year. Both are of large size, and have places of honour justly assigned to them. Both, moreover, are by artists of established reputation. Both, again, come, by virtue of their subject, under the category of such as *The Antiquary* may be expected to be interested in, and one may be said to be the antithesis of the other. These are, "The Passing of Arthur" (150), by Frank Dicksee, A.R.A., and "The Young Duke," (243), by W. Q. Orchardson, R.A. The one picture is purely imaginative and poetic; the other is purely realistic and prosaic. In the one we see "Flos regum Arthuri," "the moony vapour," as Guinevere elsewhere calls it, rolling around him and the "dusky barge" which bears his pale face away propelled by shapes, "black, stolid, black-hooded, like a dream," with the dim forms of the three queens bending over him. The water is a sheet of molten silver, and all is gray, and dank, and ghost-like. In the other picture we see, in a gilded chamber, suffused with the soft light of tapers, a young prodigal, upon whose brow "ennui" seems writ already, surrounded by sycophants and boon companions. Judging by the costumes, the figures are those of the "noblesse" of the period of Louis XV. The whole scene is redolent, so to say, of the luxury and extravagance of the time. The picture is full of detail, which is admirably painted. Note the "nef," or ship (of an earlier date, by the way, to the other things wherewith the tables are crowded), used to collect contributions to the Church, an ingenious reminder of the burdens which, with the exactions of the nobility, caused the upheaval which convulsed France and Europe.

The handling of both these important pictures leaves something to be desired. In Mr. Orchardson's we have a predominating yellow tone carried to excess; in the "Passing of Arthur," a green opacity arising from the "impasto" being overcharged with paint, to the great detriment of aerial effect.

Near the "Young Duke" there hangs a

composition which is, at any rate, novel in subject. Emerging from a wood are several men in armour whose steeds are thrown into wild antics by the apparition of a fool in motley with cap and bells, astride on a donkey. It is by Briton Riviere, and exhibits all his wonted cleverness with a welcome originality and spirit in treating the startled animals.

On the other side we come to one of those insipid pictures by Long, with which we are now so familiar. He, too, paints animals this time, but with a difference, and we have a gigantic greyhound, and a learned jackal, etc.; it is called (255), "Preparing for the Festival of Anubis."

Truth compels us to say that, neither from the President nor from Mr. Long are there any works which will detain us long—the decorative character, unreal smoothness of the one, and the tame repetitions of the other, being of the usual pattern.

No. 291 presents another vapid picture of ancient life, entitled, "A Corner of the Villa" (291). It is the work of E. J. Poynter, and mindful of "Israel in Egypt," and other work of that calibre, we examine it with interest; but it is hard indeed to summon up any enthusiasm, the figures being especially weak, and the flesh-tints of the child almost dirty. Its marble floors provoke comparison with the sole example of Alma Tadema, which hangs on the same wall, and is called "The Shrine of Venus" (313).

Here another disappointment is in store. Venus is conspicuous by her absence, though, if one looks very closely, one may discern a small statue in the background; but the picture is virtually two modern-looking damsels lolling on a couch, filling all the foreground. It goes without saying that the accessories are exquisitely painted, and the picture is very pleasing, the ladies being far comelier than of yore.

The deserted Campagna will long remain full of fascination, and we have several illustrations of it in this Exhibition. One, a sunny picture by Lord Carlisle (No. 1151), showing ruins of the Palace of Septimius Severus, on which the lizards bask, with the blue Alban Hills in the distance. Another, a lonely scene, sketchily yet broadly painted by Arthur Lemon (1085), in which two Gauls on horseback have halted, uncertain of their



way. Next to the latter hangs a little picture in which the "motif" is distinctly classic: it is called the "Dancing Faun" (No. 1084), and is by C. F. Ulrich. Enconced in a shady bower, a laughing "contadinella" strums her mandola, with the joyous bronze figure sole, but sufficient, audience. If, in place of the back-view of a poorly-drawn and coloured female form, which Mr. R. W. Macbeth calls "Diana" (699), the artist had given us a gillie in charge of the very Scotch-deerhound-like animals splashing about in the burn, we should have probably liked his picture better. As it is, one has to make-believe very much to accept this as Artemis; and where are her nymphs?

"In His Father's Footsteps" (682) is a highly conventional work by Mr. Waller, which compares unfavourably with an analogous subject, viz., "Little Fauntleroy's Birthday Present" (1295), a freshly and vigorously-painted water-colour by A. W. Strutt. The pony is excellent.

Here we may remark upon the excellence of many of the water-colours. Want of space forbids us doing more than mention a few of them. There is a highly-dramatic "Banquet" scene from "Macbeth," by Carl Gehrts (No. 1441), full of clever characterization in the faces, and it is well and effectively grouped.

Surely amongst the richest legacies of the past are the edifices which the pride or piety of our ancestors has bequeathed us. Mellowed by the touch of time, fraught with deathless memories, what can exceed their beauty and their interest? And yet our survey of this year's Academy has not revealed a single picture of first-rate importance in which the poetry of old buildings is so much as attempted to be expressed—perhaps, in this age of "restoration," it is too much to expect. Amongst the water-colours, however, are a few "bits," which serve, as it were, to whet the appetite for more. We may instance a charming little doorway by Frank Dicksee (1543). "In Morlaix," it is called, and shows us a thirteenth century porch, beyond which, in dim religious light, old stained glass glows gem-like.

From Cambridge we find the President's Gallery, Queen's College (1458), painted by R. Dudley.

From Oxford we have a delightful little picture of "Oriol Quad," by Harry Goodwin

(1348). It is the end of the long vacation, and the scene of cheerful quiet is gay with flowers. The venerable stones speak peace, and make us envy the learned leisure of those who dwell within such walls. 1349 is the west front of St. Denis, by Jules Lessore—an inky, sombre exterior.

From our own often-painted Westminster Abbey, Miss Flack has given us a bit of Henry VII.'s Chapel (1520). It is a corner of the south aisle; the lighting is cleverly managed, and, though somewhat weak, this unpretentious little drawing shows promise and feeling for the nameless charm of the spot, with its

Antique pillars massy proof.

A word or two about the miniatures, which hang in the same room, and we must bring these jottings to a conclusion. It is disheartening to find that, with an undoubted revival in the interest felt in this beautiful art, in which our countrymen have won such deserved renown in the past, so little good work is to be seen; but patience, and a persistent demand, will lead to better results in time. So difficult an art cannot be resuscitated all at once.

We ought not to omit to mention that many of the etchings this year are fine, and the sculpture is unusually good and interesting, especially noteworthy being Mr. Onslow Ford's "The Singer" (2,195), a statuette in bronze of a young Egyptian girl, of the time of the Ptolemies if you will. The slight nude form strikes one as truly admirable for its unaffected ease of pose and fine modelling, and the whole work bears a welcome impress of learned taste and artistic completeness, extending to the detail of the base on which the figure is placed.


J. J. FOSTER.



### Church Restoration in Essex.

By J. A. SPARVEL-BAYLY.

"There's nought so sacred with us, but may find a sacrilegious person." —BEN JONSON.

" HERE is nothing new under the sun," said Solomon; but there must be a beginning for all things—a commencement even

for repairs.

The antiquary, the reveller in dust and

rubbish, likes, above all things, to have the first look in at any work of destruction which may happen to be going on near him. He is conservative himself, truly, but his occupation would be gone, like that of the Ministry, if there was no opposition; and so it is only in the work of restoration and demolition that the antiquary has his opportunity.

The end of the eleventh and the beginning of the twelfth century was essentially a church-building, church-restoring age, in which the earlier structures of rude masonry were rebuilt from their very foundations. We do not immediately realize the immense amount of energy that was thus expended during the century that succeeded the advent of the Conqueror—when, in addition to the huge castles that were everywhere rising, a stronghold and a house of defence being the first essential in those days of incessant strife and warfare, nearly every cathedral and great abbey was rebuilt on a stupendous scale, new cathedrals and new abbeys were founded, and churches of all grades, from these vast temples down to the very smallest village church, were erected throughout the length and breadth of England.

The Normans were essentially a building people: architecture was with them a passion. Mr. Freeman in his *Norman Conquest* says: "A Norman noble of that age thought that his estate lacked its chief ornament if he failed to plant a colony of monks in some corner of his possessions."

No doubt the fashion of founding monasteries and churches became little more than a fashion. Many a man must have founded a religious house, not from any special devotion, or any special liberality, but because it was the regular thing for a man in his position to do. But when we reckon up the long series of great architectural works belonging to this epoch, not in one district only, but in every part of the kingdom, from Durham to Exeter, from the historic fane at Canterbury to the monastic church at Chester elevated by Henry VIII. to cathedral rank, and survey the massive solidity of their workmanship, we cannot but feel astonished at the indomitable energy, and apparently inexhaustible resources, such building implies. The thirteenth century was also an age marked by immense activity in ecclesiastical architecture;

and the parish churches of this county, as of all others, show much work of this date. Indeed, a large number of village churches, as we now see them, appear to have been built, or rebuilt, in the early English style, and though altered in many cases at later periods, still its characteristic features may be discovered under the later work of the building. When we come to the fourteenth century, we are again met with evidence of great activity in church work; though there are but few churches, as might be expected, whose entire structure is of this period, yet so much was altered during that portion of it when the Decorated style prevailed, that some of our churches seem to be entirely in this style of architecture. The fifteenth and sixteenth centuries have, of course, left their mark upon the old churches of Essex, and then apparently commenced a long period of gross neglect: the violent demolition of altars and the flagrant spoliation of churches led to further desecration, and so on to acts of irreverence, neglect, and contempt, perhaps not even yet obliterated. In 1562 it was found necessary to call attention to the repairing and keeping clean of the sacred edifices: "It is a sin and a shame" (runs one of the homilies) "to see so many churches so ruinous and foully decayed in almost every corner." Weever, writing in 1631, says: "We have not heard of any hanging of church robbers in these our days, for what man will venture a turn at the gallows for a little silver chalice, a beaten-out pulpit cushion, an over-worn communion cloth, and a coarse surplice? These are all the riches and ornaments of most of our churches. Such is now the slight regard we have of the decent setting forth of sacred religion."

Though it is too true that very many, if not all, our Essex churches were slighted, neglected, and suffered to fall into a lamentably ruinous condition, history has again repeated itself, and since 1840 Essex must indeed have been the happy hunting-ground of wandering antiquaries, because, since that period, nearly all its ancient churches have passed through the hands of the so-called restorer, who, in the earlier days of this much-to-be-deplored rage for falsely-termed church-restoration, seems to have been bent on destroying all that was good, and noble, and

venerable. The utterly wanton destruction that, under the guise of improvement, has been, and may be even now, hourly perpetrated, is most lamentable. In the craze for church restoration, the main idea seems to be to have everything spick and span new; and everything that stands, or stood, in the way of this idea, is to be obliterated, thereby destroying the individual characteristics of each building, and sweeping away from the walls and floors of our ancient churches the principal part of the sculptured and graven history that does not happen to come within the charmed Gothic period. We are perfectly willing to admit the frightful violations of artistic taste and religious decorum into which some monuments ran, and that far too many of our churches were crowded and choked with ostentatious monuments, sometimes, even, as at Rettenden, occupying the most sacred places, and interfering with the decorous performance of public worship, and filling space required for the living. We can, therefore, justify the removal of such incongruous memorials to a more fitting position; but that is a totally different matter to the wholesale elimination of mural tablets and flat grave-stones from the walls and floors of our parish churches, any one of which may have been of more historic value than an acre of encaustic tiles, be they never so garish and slippery; at any rate, they gave an interest to the building which all the crude vulgarities of modern tiling never can or will. What is to be said on behalf of the authorities of the church of Low Leyton, who have buried the sepulchral slab of the Rev. John Strype, the great historian, beneath a new pavement? At the restoration of South Weald Church, a few years since, the monumental brasses were removed from their slabs and given away as so much rubbish. The altar-tomb of Sir Anthony Browne, Chief Justice of the Common Pleas, inlaid with brasses, was destroyed. He will, however, be remembered as the munificent founder of the richly-endowed Brentwood Grammar School. The paths of the churchyard are paved with sepulchral slabs removed from the church, and their inscriptions are now, as a matter of course, nearly or quite illegible. At Prittlewell, a churchwarden removed the slabs from the church to a farmhouse more

than a mile distant, and used them for paving his back yard. At Leigh, we find the mural tablet commemorating the renowned Admiral Haddock, son of the even more celebrated Admiral Sir Richard Haddock, Comptroller of the Navy, totally destroyed. The tablet, with arms and inscription, to Captain Sir John Rogers, a very brave and distinguished commander during the Dutch wars of the seventeenth century, was removed from the church and subsequently destroyed. Two tablets, with arms of the mother and other ancestors of the learned theologian, Dr. Francis Hare, Dean of Worcester, Dean of St. Paul's, and afterwards Bishop of St. Asaph, and of Chichester—the only ancestral monuments of the family known to be extant—are gone. The altar-tomb of John Sym, rector, a learned divine and author of the seventeenth century, with its long legible Latin inscription, destroyed with the knowledge of the rector against public remonstrance and a statement of historic evidence. The whole of these inscriptions, which have been inquired for again and again by descendants, by historians, and by theologians, were totally destroyed, and nearly all the rest removed from their sites, the rector (now a bishop) and his churchwardens disregarding and defying all remonstrance. In the neighbouring church of Hadleigh, a slab bearing the name of Beauchamp, not of an early date, but of the close of the seventeenth century, was, with some others unrecorded, buried beneath the new ornate pavement when the church was restored.

When Downham Church was rebuilt in 1874, all the monumental inscriptions were removed, and are now indiscriminately placed beneath the tower. Among them is an altar-tomb of the Disbrowe family, commemorating a son of the famous Cromwellian, General Desborough, or Disbrowe; and the sepulchral stone of that eminent judge, Sir Thomas Raymond, father of the even more distinguished Baron Raymond, Lord Chief Justice of the King's Bench, with many others, which, though they may commemorate merely the "rude forefathers" of the parish, possess an interest and a value which surely should have preserved them from desecration and relegation to such unseemly dark corners. And yet one more instance: When Bowers Gifford Church was pulled down, the military brass

of almost national interest, representing Sir John Gifford, *temp.* Edward II., was removed to a neighbouring farmhouse, where for a long time it did patchwork duty on a broken shelf in a store-room. Fortunately it was by the merest chance in the world, some twenty-five years later, restored to its original position in the present apology for a chancel.

What call unknown, what charms presume,  
To break the quiet of the tomb?

Truly we may say with Weever, "Alas! our own noble monuments and precyouses antiquities wych are the great bewtie of our lande, we as little regarde as the parynges of our nayles."

Another notable feature in the work of church restoration in Essex is that no less than thirty-eight old churches have literally been levelled to the ground. Far be it from the writer to impute for one moment that such destruction was unnecessary, because he is painfully aware that, owing to the shameful neglect of past generations and mutilation by ignorant village carpenters and bricklayers, many of these churches, like Pitsea, Ramsden Bellhouse, Rawreth, West Tilbury, and others, had fallen into so sad a condition of decay that probably nothing could be done to save them; still it must ever be a matter for regret that such necessity has arisen. Although it is quite true that most of the churches of Essex, owing to the lack of stone and other natural causes, cannot be compared with the magnificent edifices of Norfolk and Suffolk, Lincolnshire and Kent, still they contained many marked and prominent features—some exceptional, some characteristic, and many eccentric—now utterly lost, with all record of changes and alterations which form the history and interest of such buildings. Village churches have no written history, but undying associations cling about their walls, and from their very stones we can generally read their history—the history of the parish and its people. An ancient village church must ever command the sympathetic respect of all. Some remember with reverence the scenes which have been enacted within its walls in the days that have gone by, and hope that yet once more it will be the home of the ancient faith. All know that beneath its shadow the ashes of their forefathers are laid in peace. Hence it is that the total destruction of the following churches, humble both

in dimensions and architecture though they were, will continue a source of grief to many of the sons and daughters of Essex. (An asterisk denotes the preservation of the ancient tower): Aldham, Arkesden, Birch, Bowers Gifford,\* St. Runwald, Colchester, St. Mary, Colchester, Cold Norton, Cricksea, Downham,\* Dunton, South Fambridge, Farnham, Foulness, Great Hallingbury,\* Hanningfield, Havering atte Bower, Hutton, Latchingdon, Loughton, Markshall, Matching,\* Mayland, Myland, Mucking, Little Parndon, Pitsea,\* Quendon, Ramsden Bellhouse, Rawreth,\* Rayne, Romford, Stour, St. Lawrence, Newland, Stapleford Abbots, Theydon Bois, Thorpe le Soken, West Tilbury, Upminster,\* Weeley, Walton, Wickford, Wickham Bishops, and Widford. While entirely new chancels have been substituted at Ardleigh, Ashen, North Benfleet, Little Canfield, Canvey Island, Great Clacton, Frinton, Littlebury, Radwinter, Great Saling, Salcott, Stock, Ulting, North Weald, and Wimbish, and new towers at Hempstead, Inworth, Mount Bures, Newport, Ongar, Shellow Bowles, Stansted Mountfichet, Tendring, Ulting, Widdington, and Willingale Doe. The towers at Wix and Wrabness are detached.

Of the restored churches we have little to say. They are like others in all parts of the kingdom. In some the old local character is preserved; in others it is lost, and when this is the case, even when the new work is good, it is most distressing; but when that new work is bad, what can be said for it? In some of them are to be found fine oak seats copied from an original Perpendicular pew; but most of them are flooded with the varnished pitch-pine benches now so fashionable—the wood itself unpolished is not unpleasant, but the effect of brightly varnished benches is a discordant contrast to the old work, and utterly destructive of the quiet repose of an ancient church. Many of them conform to the practice, now so generally followed in church restorations, of skinning the internal walls of the plaster-coating, with which it is absolutely certain that, except where they were of dressed stone, they were covered by the original builders, and expose the rubble walls in all their bare ugliness, or, perhaps, that kind of rough walling having the appearance of rock-work, which, though



suitable to railway-stations and park-walls, is terribly out of character in an old church. It seems to be forgotten that the plastering of the inside walls of a church and their pictorial adornment afterwards, though "simple and rude the graphic art displayed," was as much part and parcel of the original design as the roof which was to cover all; and that, in the absence of printed books, it was to these mural paintings the priests taught their hearers to look and read in them the story, the life and death of our Saviour, and the events recorded in the Gospels, and so see the stories they had heard.

If we have ventured to find fault with what has been done in some of the old churches of the county, yet, on the other hand, we must acknowledge that very many of the restorations show that loving care and reverence for the "old paths" has evidently been the first thought in the work, and that the best work both in design and execution has been bestowed with no sparing hand. When so much conservative restoration has been effected, it may seem invidious to particularize any place or places, but among the numerous instances of such good work we cannot forbear mentioning Feering, Foxearth, and Mayland. In these churches we seem carried back to the days before the faith was well-nigh lost and love waxed cold, the days when churches were really used, and when God's altar was the point from which and around which all the beauties of the building centred. This in these and similar restorations is the cause and reason of the wealth displayed in painted walls, and windows bright with the figures of saint and angel, with as their centre the effigy of Him in whose honour all this care has been lavished, all this love and skill in providing rich hangings and fair embroideries has been so freely given and so fairly done. Gazing upon such a renovated building, we are at once reminded of the almost prophetic words of Webster:

"Now shall the Sanctuary  
And the House of the Most High be newly built;  
The ancient honours due unto the Church  
Buried within the ruined monasteries,  
Shall lift their stately heads, and rise again  
To astonish the destroyer's wondering eyes.  
Zeal shall be decked in gold; Religion,  
Not like a virgin robbed of all her pomp,  
But bravely shining in her gems of state,  
Like a fair Bride be offered to the Lord."

## Customs, etc., of Weardale, in Durham.

### FOREST COURT IN WEARDALE.



HEREAS it was given us in charge, at the Forest Court at Stanhope, holden the 5th day of May, amongst other things, to cause the tenants of Weardale to set down their custom under their hands in writing:

Imprimis. We find and present that the custom of tenant right used within the forest and parke of Weardale, is, and time out of mind hath been, that after the death of any customary tenant dying seized of a tenement, his wife, by the custom, during her widows estate, is to have her widow right of the tenement, and after her death or marriage then the tenement to descend and come to the eldest son, if the tenant have any son, and through default of a son, to the eldest daughter, and through default of daughter to the next of the kin.

We find that it is accustomed, that if the younger brother do agree with the elder brother, in the life time of the father, for all or any part of the tenement, that then the agreement shall stand in effect to exclude the younger brother who takes the composition.

Item. We find that it hath been accustomed, that every customary tenant within the forest and parke of Weardale, may at his pleasure, lett, sett, grant or sell his tenement, or any part thereof to any person or persons; and after the sale so made of any tenant right, the buyers thereof have used to come in at some court after then kept within the said forest, and to be set tenant and to pay a take penny or custom penny.

Item. We find any tenant may, upon his death-bed, give his tenement to any of his younger sons, with the consent of the eldest, and not otherwise.

Item. We find that the customary tenants within the said forest and park are to pay their yearly rent two times in the year unto the bishop of Durham for the time being; that is to say, at the Feast of Pentecost or before Magdalene Day then next, the one the said park and forest of Weardale the watches are already appointed, according to

their use, and as they have been accustomed, and are to be continued as need requireth.

Item. We find, that the tenants of the said forest and park, according to their several rents, are reasonably furnished and provided for her majestie's service or otherwise as need requireth, according as heretofore hath been accustomed.

Item. We find the overplus of horses yearly pastured within the firth, both summer and winter, is a great decay and very hurtful to the game and deer there, for that the said horses have commonly eaten up the most part of the best and smallest grass, whereby the meaner could lesser nurish and feed the said deer, and likewise through the great chasing for taking the said horses or some of them, in the time of fawning, sundry of the young fawns are thereby overran and killed.

Item. We do likewise find, that the deer hay ought all and every part of it, to be mowen a week before Magdalen Day, for the better feeding of the game; and likewise we find the wall about the firth not good, but in decay, and that thereby by sheep comes great annoyance and hurt unto the game.

Item. We find, that master forester hath usually had two horses yearly pastured in the said firth, and every of the keepers do claim a saddle horse yearly within the said firth, and also the officers there do claim that they and every of them, for the winning and getting the deer hay, have heretofore had ten shillings, or one horse gate, allowed them within the said firth.

Item. We do likewise find that within the said firth there belongeth dale of meadow to the master forester half, and at the feast of Saint Martin the Bishop in winter, or before Saint Andrews Day then next, the other half; and through default of payment of the said rent, in manner as is aforesaid, the officer may distrain any such tenants goods as do not pay the same accordingly, at the days and times aforesaid.

Item. We find that the said tenants within the said forests and park, in consideration of these customs, have besides the yearly payment of their rent as aforesaid, to do suit at Court two times a year, and pay yearly, at every foster court next after Easter kept within the said forest, a custom penny, and to do their service unto her majestie upon

the borders against Scotland, at such time and times as they shall be thereunto called for the defence of the said borders; that is to say, fourteen days of their own cost and charges, whereof they have two days to go to the said borders and ten days there to remain, if need so require, and two days to come home again from the said borders.

Item. We find, that the said tenants from Lammas to St. Andrew's Day, do yearly for the most part and need requireth, observe both a night and day watching at divers and sundry fords and rakes, for resisting the Scots, and safeguard of themselves and their goods, and also to make their appearance at musters, at frays and following the thief, and withstanding and repelling the enemy, some with good horses, some with meaner, some on foot; and some have used the said horses on the said borders for their own ease, and others of them have sometimes done their service upon the said borders on their best horse, for their better abilities and their own pleasure.

Item. We find, there is a Slough-hound which now is, and heretofore hath been kept and maintained within containing fifteen days work or thereabouts. We do likewise find, that George Em'son and Robert Em'son have belonging to them one dale of meadow containing about sixteen days works.

Item. We do likewise find that there is belonging to Ralph Trotter the elder, one dale of meadow, containing about eighteen days works.

Item. The Pallices hath usually had 13s. 4d. as a yearly fee for repairing and making the pails or fence to the said firth belonging, and parcel of ground containing about five days works.

Item. We do not find any to have overplus in stint.

Item. Whereas heretofore divers and sundry intakes have been inclosed and houses lately builded within the said forest, etc. We find that the said intakes have been inclosed, and houses builded by the several owners thereof, without license, and by and according to the custom within the said forest.

Item. We find, to that master forester belongeth the keeping of the lords court, two times in the year, and also to him

belongeth twenty nobles fee yearly, and also one dale of meadow, containing as aforesaid about fifteen day works, and is called Foster Dale; and also there is belonging to the master forester two horse gates, as is aforesaid, in the firth.

Item. Whereas there was an article given our charges unto us for setting down what belongeth to Mr. Morent, we can have no evidence in effect for the same, whereby we can any way present, therefore we humbly devise and crave respect until the next court for the same.

Item. Whereas we have given in our charge for the maintaining of Slough-hound, so it is that we have had and already have had, and keepers upon the costs and charges of the park and forest only.

Now there is sundry that would withdraw themselves from bearing and maintaining the said Slough-hound, and some of them do deny any payment for the maintenance of the said Slough-hound, the payment is denied by George Emerson of East Yeat, and of his tenant and man, Leonard Lyttell of Smallborns.

Therefore we do humbly crave your lawful favour that we be not separated, but continue on maintenance in the said Slough-hound as ever heretofore it hath been used and continued. In testimony of this our deed and act, we have subscribed our names, the 26th day of May, 1601.

[From Watkin's *Treatise on Copyholds*, third edition, by Robert Studley Vidal; London, 1821, vol. ii., pages 247-255 (Appendix).]



### The Extinct Church of St. Mary Magdalene, Doncaster: Award respecting a Chantry there.

BY JOHN TOMLINSON.

**I**N the market-place of Doncaster, where the Market Hall now stands, there flourished for centuries a church of no mean pretensions. Amongst local archaeologists it has long been a question of debate whether St. Mary's or

St. George's had the greater antiquity, many inclining to an opinion that the former was the original parish church. Our earliest information respecting the rectory of Doncaster is that the living was in two moieties, Hugo and Peter reaping the profits conjointly; but whether they performed their offices in amalgamated buildings does not appear; probably they did, which will account for two influential churches co-existing in a comparatively small town.

In most places little of Mediæval Church history has survived, except particulars of income—whence derived, and how distributed or appropriated. St. Mary Magdalene had three chantries, with separate priests attached. The revenues were confiscated in the second year of Edward VI. Not the least important of those chantries was one founded by a William Aston in the year 1413, who gave certain messuages and lands for a priest to celebrate Mass for his own and his ancestors' souls at an altar of St. John within the said church for ever. Some few years after this grant was made, a dispute arose among Aston's descendants that the founder had devised to his chantry more property than belonged to him. In 1844, when Mayor of Doncaster, I carefully searched every muniment box, chest, or shelf belonging to the Corporation, where any record, roll, or book could be found. Amidst a heap of miscellaneous bills and accounts was a parchment deed, the writing being much faded, and in some parts almost illegible. Besides having special value in reference to a desecrated church at Doncaster, the orthography and quaint phraseology of this document afford interesting evidence of our literature four and a half centuries ago, since it is natural to infer that the clerk and warden of Henry VI.'s Rolls would be a scholarly man:

"Be Itt knowen to all cristien peple yat thes p'sent Wrytyng is seen or herd that John Storynden, clke and Warden of the Kinge's Rolles, and other bokes of the Chauncerye, not long ago indifferently chosen by Abney, son of Richard Smith of Tikle [Tickhill] on the oen parte, and Sr william ffoye of Doncaster, prest, on thatt other parte, for to Decide, determine and awarde vppon c'tain debates, quarrells, and discencans that of long time haue been mooved and hangyng

between ye said parties concernyng ye foundacon of a c'tain chauntre vpon Maria Magdalen Chappelle In Doncaster, and Di'use landes and tent's appertenynge to ye same Chauntre lying vpon Doncastre and other places, now in ye possession of the forsaid Sr william ffoye, as of ye ryght of ye said Chauntre, which he saith hym self Chauntre [*sic*], p'te of which same landes and tent's the said Richard Smythalso claymeth for his, and to be dissesed by ye said Sr William, and other of ye Toun of Doncastre; vppon which debates, quarrelles, and discensions the said Sr William on that oen side, and ye said Richard on that other side, are bound eche to other by seuales obligacons on ech to abide ye juggement, ordenaunce and awarde of me forsaid Vmpire chosen as aboue is said, so yt ytt be made by me before ye feste of Pentecoste next followyng as ye Daie of this myn juggement, ordenaunce and Award, as in ye said obligacions plainly appereth. Where vppon I ye said Vmpire, askyng god to sove myn eyhen [*sauve my eyes*], willing and desy'eng pees, tranquillite and reste to be had betwen ye said parties, hauyng notice of ye long continuance of trouble, paynes and expenses that hath been hangyng, and to ye Inconueniences that of time might follow, here vppon this same Friday next before ye said feste of pentecost, ye xxii yere of Kyng henry the sixt, for the grete differences that I fynde In ye evidence both of the oen parte and on yat other, Deme, ordaine and award to ye Worship of god and of both parties In ye Wise as followeth: *Item*, I deme, ordain and award that when so eu' ytt happ'neth ye said Richard to come here to ye Toun of Doncaster, or any of his Kennesmen or frends that hath been laborers with hym, they may be frendly reciued and entreated by ye said Sr william and other of ye Toun, as he was of old tyme ere yis Discention bygan, with out any occasion geuyng for ought yat hath been doon here before touchyng yis matter. And like wise yat ye said Richard, his kyn and his ffrendes afore said, to entreat ye said Sr william, and all other of ye Toun that also hath been [concerned] in this same matter, when so eu' eac or any of yam happe' to come to Tikill, or elles mete in any other place, and frendly ete and drynk to gythe [together] as neghbores and frends shold doo. *Item*, for asmuch as

I, the said Vmpier, considering the grete differences In ye evidences of both parties, and, not rightly Kan discerne ye treu part, In my symplesite p'ferryng yerefore godde's part, and ye welfare of the soules of ye auncestres of ye said Richard that willed and ordeined the said landes and tent's to ye said Chauntre, as ytt is alegged (how be hit his title goode to the same), Deme, ordeine and award yat ye said landes and tent's, now beyng In ye possession of ye said Sr william ffoy to ye use of the said chauntre, abide and remaine to hym and to his successors, as p'tres of ye same chauntre for eu'; and so to all ye successors of ye said Sr william, p'tres yat shall be of ye same chauntre, withouten end. Also ye ferme and mano', as ytt is said yat ytt was ordeined too. *Item*, ye said Vmpier deme, ordeine and award that ye said Richard Smyth, for his title of ryght that he claymeth for ye said lands and t'ms shall haue xx<sup>li</sup> of sterlyng, to be payed at tymes specified by ye hands of ye said Sr William, or other of ye said Toun of Doncastre, or by [qr. security?] for yat money he and such as clayme or would claym by hym shall make or do make sufficient releffe, which warrance by hym o' for other by dede enrolled vnto the possession of ye said Sr William, of all ye lands and tent's soo possessed to ye oose of ye said Chauntre, and hers of ye said Sr William, or p'ties of ye same Chauntre. And forther, the same Richard shall deliue, or do deliue vnto ye said Sr William, or to his successors or asseigns att Doncastre or Tikle, all ye Dedes, evidences, muniments concenyng to ye said lands and tent's of which he is now possessed of, without any such reteynyng that toucheth ye same landes and tent's, vppon his oath Duely taken and to be made her vppon. And also att his peril haue any effects by hym, if any such bee [or] in any maner exi[s]t. And his said relese and deliuaunce of ye same, And also deliuaunce of ye said Dedes, evidences and muniments, to be doon by fore [done before] ye feste of seint John ye Baptist next comyng, if ytt may goodly be doon so sone, or elles vpon xiiii Dayes yan next folleyng, seen alway yat if any of ye said Dedes, evidences and muniments comp'hend or extend to any other landes yan yoe afore-said (as touchyng any other enh'taunce of ye



said Richard) that than alsuch Dedes shall indifferently be put in a cofie vpon ye said Chapell of Myary magdalen, whose ye said Sr william, or any of his successors, shall haue oon key, and ye said Richard, his herys or assigns shall haue an other key, for to haue fredom at all tymes to haue recours to such dedes, in time of nede, w'out any Intr'pocon of ye said Sr William, or any of his successors, always wyth eu' ryght of ye same Sr William, or of his said successors. And I ye said Vmpier Deme, ordeine and award that also sone within ye said Time and feste of Seint John ye Baptist aforesaid, or xiiii Dayes after, as ye said Richard Smyth maketh redy his said relese sufficient, and deliu'reth ytt forth wt all ye evidences as before is declayred, w'out any lev'yn behind to hys knowledge, to ye said Sr William, or to his successors, or to yair attorneyes, that yan ye same Sr william shall fynde sufficeant suretee of ye Toun of Doncastre, or other such as ye said Richard, his heirs or assignes at Doncastre, or Tickle before said, of ye said some of xx<sup>li</sup> sterlyng. And for ye residue of ye said some of xx<sup>li</sup> li nott paid, the said Sr william shall fynde sufficient suretie of ye Toun of Doncaster, or other such as ye said Richard, his heirs or assigns, woll agree 'hem too, for to pay to ye said Richard, or to Sr John ffishlake, or to yair heirs or attorneyes, at two times att poules [St. Paul's], in ye Citie of London—that is to say, half of ye said residue to be payed at C'strs [Christmas] next comyng after ye date of thys, and yatt other halfe of the said residue to be recond due ye feste of Crist-masse yen next folevyng. With out more or other delay. *Item*, yt the said Vmpier Deme, ordeine and award that all ye cheftes louse tymbre, and other mo'eble goodes, as is p'tended by ye said Richard Smyth to be left in som of ye said ten'ts at Doncastre, that were oen Johans, somtyme wyf of William Aston, ye day of ye entre of ye said Sr William (as and euer as moch as kan be truely and verriely p'uod were left in yam), the said Sr William shall doe his treve delegece to be restored, in who eu' hands they may be found, or any p'cell th'rof; And yf any part be lost in his default, to make a reasonable amendes. [Here nearly a line of the document is totally illegible.] *Item*, I ye said Vmpier Deme, ordeine and award yatt

ye said Sr william ffloy and his successors, att such tymes yan [appointed] be bound to pray for ye ffounder of ye said Chauntre, William Aston, and Johane, his wyf; and new b'nfactors shall haue in mynd, and pray for ye state of ye said Richard Smyth, and Sr John ffishlake, his brother, duryng yare bothe lyues, And for yare soules after yare decease; and for ye soule of Jayne Smyth, yare moodir. And yat thes diurs Acts tovyng his prayer be put in writyng.

In london the forsaid friday the xxix day of May, the xxii yere of oure sou'en lord the King aforesaid." [Inscription round seal:—"SIGELLUM JOHIS STORYNDEN," with the device in centre—a phoenix mounting.]

The stages of desecration respecting that old church in the market-place are noteworthy. The chantry property was sold and resold to persons who took advantage of the times to make great bargains. The building and ground (the latter being chiefly a cemetery, full of human bones) came first into the hands of George Cotton and Thomas Reeve, who resold them to Ralph Bosvile, who transferred them for a consideration to John Symkinson, mercer and mayor, who conveyed the old church and site to the corporation of Doncaster. After the ancient fabric had been permitted to go still further into decay, the mayor and his brethren proceeded to erect on the site a town-hall and court of justice, which were finished in 1575, the ground-floor becoming utilized for the Grammar School. Those arrangements continued until 1846, when the ground being required for market improvements, the town-hall, surmounted by the figure of Justice, had to be pulled down. The workmen had not proceeded far in their task of demolition, however, before it became apparent that a large portion of an earlier erection was encased within the ponderous walls; and as the outer shell of brickwork and inner plaster were gradually removed, pillars, arches, and ancient mouldings of stone were disclosed in the same position they had occupied for seven centuries or more. Although a vigorous protest was made by local archaeologists and several learned societies against such vandal destruction, the only answer returned by the Corporation was that necessity has no law.

## The Antiquary's Note-Book.

**A Sun Dance among the Blackfoot Indians.**—At a recent meeting of the Canadian Institute of Toronto, the Rev. John M'Lean, a missionary to the Canadian Indians, gave an account of the barbarous dances of the Blackfoot Indians. One of the most interesting is the sun dance, which is celebrated every summer; one of the strangest features of which is the self-torture of those who are admitted as warriors. Dr. M'Lean witnessed one of these ceremonies. A young man with wreaths of leaves around his head, ankles, and wrists stepped into the centre of the lodge. A blanket and pillow were laid upon the ground, on which he stretched himself. An old man came and stood over him, and in an earnest speech told the people of the brave deeds and noble heart of the young man. After each statement of his virtues and noble deeds, the musicians beat applause. When the orator ceased, the young man rose, placed his hands upon the old man's shoulders, and drew them downwards as a sign of gratitude for the favourable things said about him. He then lay down and four men held him, while a fifth made incisions in his breast and back. Two places were marked on each breast denoting the position and width of each incision. This being done, and wooden skewers being in readiness, a double-edged knife was held in the hand, the point touching the flesh. A small piece of wood was placed on the underside to receive the point of the knife when it had gone through, and the flesh was drawn out the desired length for the knife to pierce. A quick pressure and the incision was made, the piece of wood removed, and the skewer inserted from the underside as the knife was being taken out. When the skewer was properly inserted it was beaten down with the palm of the hand of the operator, that it might remain firmly in its place. This being done to each breast, with a single skewer for each, strong enough to tear away the flesh, and long enough to hold the lariats fastened to the top of the sacred pole, a double incision was made on the back of the left shoulder, to the skewer of which was fastened a drum. The young man then rose, and one of the operators fastened the

lariats, and the victim went up to the sacred pole, looking exceedingly pale, and threw his arms around it, praying earnestly for strength to pass successfully through the trying ordeal. The prayer ended, he moved backward until the flesh was fully extended, and placing a small bone whistle in his mouth, he blew continuously upon it a series of short sharp sounds, while he threw himself backward and danced until the flesh gave way and he fell. Before tearing himself from the lariats he seized the drum with both hands, and with a sudden pull tore the flesh on his back, dashing the drum to the ground amid the applause of the people. The flesh that was hanging was then cut off, and the ceremony was at an end. From two to five persons underwent this torture every sun dance. They were afterwards admitted to the band of noble warriors. Frequently it is done in pursuance of a vow to the sun, made in the time of danger and distress.—*Times*.

**A Suggestive Sword.**—In the library at the Guildhall may be seen the sword which belonged to M. Blanquet, the commanding French Admiral at the Battle of the Nile. This sword, which was surrendered to Nelson, and presented by him to the city of London, has inscribed upon it, "Vivre libre ou mourir pour la nation la loi & le ..." (the last word, which there can be no doubt was "roi," is obliterated). The sword was no longer to be drawn for the king. What a stern reality does this simple fact give to the French Revolution! It speaks volumes, bringing back to one's memory those scenes of bloodshed and butchery which took place in Paris a hundred years ago.—H. E. COLES.



## Antiquarian News.

THE following letter from Mr. M. Pope, of Streatham, appeared in the *Standard* recently: "On the invitation of a member of the Corporation of Croydon, I this day paid a visit to their Sewage Farm at Beddington, where, in ploughing, they have come upon some solid brickwork, in shape like to the usual apparatus for heating a bath, as found in discoveries elsewhere. It is in two compartments, about six feet in width. Further excavation may lead to the unearthing of a Roman villa, as happened in 1860 about

one mile from this spot, and on the same farm, and I trust the Croydon authorities will give facility to the Surrey Archaeological Society to pursue the exploration. Your readers who desire to inspect it can readily do so by alighting at Hackbridge Station (L. B. and S. C. Railway), and, taking a private road adjoining to Dibbess' Dairy Farm, five minutes will bring them to the spot; but Mr. George Horsley, the manager of the farm, will be most willing to point it out, and, I believe, would allow excavation. It is about twenty yards from the wire fence on the right hand of the private road." Mr. Pope has since written to us, informing us that permission to excavate is freely granted, and that some dozen antiquaries are at work upon the subject. It is to be hoped that an official record will be made of the finds as they occur.

The trustees of the British Museum have purchased the second edition of the Indian Bible, translated by John Eliot into the language of the Virginian Indians, Cambridge, Massachusetts, 1680-1685—a book of extreme rarity.

The Oxford Philological Society is going to issue very shortly an album of photographs of the eighty-two Herculanean papyri preserved in facsimiles in the Bodleian Library and the Clarendon Press. The reproductions will occupy 838 pages, and prefixed to them is a short preface by Mr. F. Madan, sub-librarian of the Bodleian Library, which will give the history of these facsimiles, and a bibliography by the late Rev. John Hayter, Prof. Gomperz, of Vienna, and Prof. Scott, of Sydney.

A sale of old furniture took place at the Hôtel Drouot in April, and, although there were not many lots, it produced the sum of 334,351 francs. One of the most important lots was a drawing-room suite, carved and inlaid, of the Louis XVI. period. It only included a large sofa, two armchairs, and four ordinary chairs, upholstered in cream-coloured Genoa velvet, with flowers. This suite was sold for 24,500 francs. A Sedan chair, in the Louis XV. style, with decorated panels attributed to Coypel, realized 90,000 francs. These seem high prices compared to those which similarly antique furniture fetches in England.

The bones of a large-sized beaver have recently been discovered in a small wood known as Lynch Hill, on the banks of the river Wey, at Alton. Mr. Thomas, of the Osteological Department in the Natural History Section of the British Museum, reports that they are in the sub-fossil state of preservation—half fossilized—and a remarkable feature in remains so ancient is that the orange colouring on the front enamel of the great teeth is brighter than that upon any of the teeth of animals shot in Canada and France recently. The bones will probably be preserved in the local museum.

A very interesting and valuable "find" of ancient coins and jewellery has just been made in a moss in the island of Burray, Orkney. The articles when found were in a wooden vessel or bowl, which fell to pieces when taken up. The contents of the bowl, which weighed four pounds avoirdupois, consisted of three coins, remnants of others, and torques or collars, made of silver wire, one of two strands and the other of six strands, of a twisted pattern similar to the collar found at Skail, Sandwick, Orkney, in 1858. There were also twenty-five armlets or bangles and pieces of other twenty, some of round silver run in a mould graduated to the points, and others square. Some of the heaviest armlets were apparently for men, the lighter for the women, and the small ones for children. The heaviest weigh over two ounces troy, and the smallest about half an ounce. They are crescent-shaped or semi-lunar, not unlike the old iron handles that were formerly to be seen on small trunks. The coins were in good preservation and belonging to the 10th and 11th centuries, being of the reigns of Ethelred II., Edward, and Edgar; the other pieces have not as yet been authenticated. The articles are on view in Kirkwall, and are retained on account of the Queen and Lord Treasurer's Remembrancer. All the articles found are of solid silver.

During the past few weeks several interesting discoveries have been made on the ground being excavated for railway extension in Newcastle. The site is one of the oldest portions of the old town, and here and there large blocks of masonry and other portions of the massive old town wall have been uncovered. Between Orchard Street and Hanover Square the remains of a Gothic structure, supposed to have been a church, have been disclosed. A small arch in an excellent state of preservation is at present to be seen, partially hidden from view by alterations which have made portions of the ancient structure do for modern habitations. Old coins, stones bearing curious workmanship, and carved woodwork, have also been dug up. In the ground surrounding the building supposed to have been a church, a large number of human bones have at various times been found, and this would lead to the supposition that the site has been the burial-ground in connection with the sacred edifice. A large oak coffin has been unearthed near the railway wall in Orchard Street. The coffin was found seven feet below the surface of the ground. The workmen took off the lid, which was of an arched shape, and found the skeleton of a full-grown person inside. The coffin and remains were conveyed to the tool-house.

Some discoveries of great importance have just been made at Pompeii, on the site of the supposed Greek temple in the triangular forum. Excavations were

being carried out there in the presence of Herr von Duhn, professor of archaeology at Heidelberg, and a party of students. The vases and other objects found prove that the so-called Temple of Hercules, hitherto supposed to belong to the Greek period 600 B.C., is of much later origin, dating from about 400 B.C. The full results of the discoveries will first be published in the Italian archaeological journals.

While excavations were being made recently at Eastbourne, in the garden of the Hon. Charlotte Ellis, a cinerary urn was turned up at a depth of 3 ft. 6 in. It is black in colour, and about 10 in. in height, and contained a quantity of calcined bones. Another urn, some 2½ in. high, and of a greenish colour, was also found. Besides some fragments forming the handles of a large vase, a bronze pin, supposed to be Etruscan, has been dug up in a good state of preservation.

The Vicar of Stratford-on-Avon has communicated to the *Times* the following interesting news respecting "Shakespeare's Church": "Antiquaries will be interested to know of a discovery we have just made in 'Shakespeare's Church.' The old chapel of St. Thomas à Becket is being prepared to receive the organ, and, as dry rot was discovered in the floor, it was necessary to remove the boards. While I was watching this being done yesterday, I saw, about 2 ft. below, a small corner of what was apparently a large stone slab sticking out from under the bricks and rubble. I asked the men to clear this, and soon saw a cross cut on it, which marked it as an altar slab. We have since had it completely uncovered, and find that it is undoubtedly the old altar slab of the chapel. The centre cross and two end ones are quite plain, but the remaining two have perished. The masons say the slab is of Wilmcote stone, and it is beautifully polished in front, but much defaced on the top. Its dimensions are 9 ft. 6 in. long, 3 ft. 4½ in. wide, and about 5 in. thick. It lies east and west about 2 ft. from the east wall of the chapel. Of course we shall have it raised, and I hope Messrs. Bodley and Garner will find a proper use for it when our church restoration is completed."

The following letter appeared in the *Manchester City News* of April 27: "There is reported to be a probability of the Old Hall at Ashton being sold to the Manchester, Sheffield, and Lincolnshire Railway Company as the site for a goods station. May I put in an urgent plea for its prevention? The Old Hall is the focus round which the earliest reliable history of the town and parish is gathered. But it is not difficult to imagine an earlier importance attaching to the site than is actually indicated in historical remains. The commanding position at the crown of the knoll which overlooked the ford by which entrance

into this corner of Lancashire was attained must in the earliest times have caused its being fortified. There may have been here, perhaps, an outpost of the kingdom of Northumbria, as perhaps an outpost of the kingdom of Mercia occupied Hall Green in Dukinfield, dominating the southern side of the road from the ford. The round towers on the south side of the hall, which it is alleged were put to base uses, were probably at one time also used as an outlook against the attack of neighbouring feudal lords. Butterworth's *Historical Account of the Town of Ashton-under-Lyne*, tells us how there was certainly a complete Hall and yard 500 years ago; and interesting notices of the building and its surroundings are to be found in Aiken's *Description of the Country Round Manchester*, in Baines's *History of Lancashire*, and in Roby's *Traditions of Lancashire*. I should like to suggest through you the advisability of the borough securing this fine old hall, if the lords-lieutenant of the manor are not anxious to hand it down unimpaired to their successors. It might possibly attract some future lord of the manor to make the hall his residence if it were retained in the hands of the estate (if one may use such an expression), but rather than that it should be removed to make place for goods sidings—"O, what a fall was there"—let the town be possessed of it. For what use? Perhaps it is too far out of the way to come into competition for the Free Library site, though something from the student's point of view might be urged even for such an object. For a local museum to absorb and supersede the museum in the park, I fear our neighbouring citizens of Stalybridge would not say 'Aye.' Yet how well adapted the building might be made for such a purpose without in any way damaging its antique appearance! Its old-world look would rather enhance its value for an institution of such a character, or a blending of library and museum in one. To whatever use, however, the old hall may hereafter be turned, I trust that it will long remain standing, and judiciously preserved from decay, to testify to men of the nineteenth and succeeding centuries that there was an Ashton in the older time, of which its present and future burgesses need not be ashamed, whose lords of the manor took their share in the stirring events of their day at the head of their lieges, ready to serve what they believed to be the good old cause of freedom and right."

Lambeth Palace Library, open daily (Saturdays excepted), is accessible in the months of *May, June, July*, until 5 p.m. Antiquarian students will find several items of ancient lore, and to those searching mediæval church history no better field can be explored than some of the MSS. in this famous library. In connection with these MSS. a pamphlet collec-



tion on monastic annals has been formed, and help is asked by all writers on this subject to add to this series. There is also a Kentish and Diocesan Library of books and prints of increasing value and interest, which should be supported by all who can consult in one place the writers and essayists of the earliest founded See in this kingdom.

At Manchester the Arts Club celebrated the anniversary of Shakespeare's birth, in accordance with a custom which has prevailed with them for three years, and which we hope may continue. Professor Lobenhoffer delivered an interesting address upon Germany's appreciation of the poet, which he urged was warm and widespread at a time when in England the study of Shakespeare was very limited; he also dwelt on the cementing influence of our great poet between Germany and this country.—In Birmingham the study of Shakespeare has become very general. The 8,368 volumes which make up the Shakespearean memorial library at Birmingham are a cosmopolitan collection, and show how widely the poet's fame has spread. They comprise 5,124 English books, 2,144 German, 519 French, twenty-one Bohemian, two Croatian, thirty-four Danish, ninety-two Dutch, eight Finnic, one Flemish, two Frisian, fourteen Modern Greek, two Hebrew, forty-five Hungarian, six Icelandic, 156 Italian, eight Latin, five Norwegian, twenty-nine Polish, five Portuguese, two Roumanian, sixty-six Russian, ninety-two Spanish, fifty-seven Swedish, one Uhraïne, one Wallachian, and two Welsh.

Shakespeare's birthday was celebrated at Stratford-on-Avon much in the usual way. The play given in the Memorial Theatre was the *First Part of Henry VI.* This gave rise to mistaken statements by the press concerning the former stage productions of the play, some stating that it had not been acted since Shakespeare's time; others vaguely that it had not been revived since the Restoration. Mr. F. A. Marshall, whose careful accounts of the stage history of Shakespeare's plays in the *Henry Irving Shakespeare* should have made the repetition of such mistakes impossible, communicated the following interesting note to the *Standard*, in correction of the misstatements that had been published: "If the Shakespeareans of Stratford-on-Avon, who manage the Memorial Theatre, had taken the trouble to refer to the first volume of the *Henry Irving Shakespeare*, in their library, they would have seen in the introduction to that play (p. 260) a record taken from Genest of a performance at Covent Garden, March 13, 1738, 'By desire of several Ladies of Quality, for Delane's benefit, and not acted for fifty years, *Henry VI., Part I.,*' Delane himself taking the part of Talbot, while Suffolk was played by Walker, and La Pucelle

by Mrs. Hallam. Who those 'Ladies of Quality' were I have been unable to discover; but, as I pointed out in that Introduction, it is much to their credit that we owe to their initiative the revival at that period of several of Shakespeare's plays, 'which had never been represented since the re-establishment of theatres at the Restoration.' An account of 'Richard Duke of York,' which is chiefly taken from the three parts of *Henry VI.*, by Mr. Herman Merivale's grandfather, will be found at pages 9-10 of Vol. II. of the *Henry Irving Shakespeare*, and, in the same volume, the condensed version of the three plays, by Charles Kemble (which was never put on the stage), will also be found. In neither of these plays does Talbot or Joan of Arc, who may be called respectively the hero and heroine of the *First Part of Henry VI.*, appear; and it is in the representation of these two characters that the chief interest of the revival of the *First Part of Henry VI.* must centre."

A curious discovery has just been made in the neighbourhood of one of the Spithead forts. The tender of the *Excellent* was at gunnery practice, when the crew, while engaged in grappling for shot, found a 12-pounder gun, which has been got up, and turns out to be at least 100 years old. How the gun, which was brought to the Gun Wharf at Portsmouth, got to where it was found is a mystery, as no vessel carrying such armament could have approached such a spot.

The birthplace of Mrs. Barrett Browning, the poetess, has been finally set at rest, the Rev. Canon Barrett, rector of Kelloe, having discovered the entry of her baptism in the Church Kelloe Registers. There Elizabeth Barrett was born on March 6, 1806. She was privately baptised, but was received into the church at Kelloe on February 10, 1808, when her brother Edward Barrett Moulton-Barrett was baptised.

We have received a copy of the "Appeal," issued by the Rev. T. H. Le Boeuf, Rector of Croyland, Lincolnshire, in behalf of Croyland Abbey. The sum required to preserve this interesting ruin for transmission to posterity is £3,000, of which £534 has been received. The report of Mr. J. L. Pearson, which is circulated with the Appeal, clearly and emphatically shows that the movements and cracks in the ancient building are due to drainage by canals and wells in the neighbourhood, causing subsidence both in the peat on which the fabric was founded, and also in the gravel-bed beneath the peat. In short, the Abbey is undermined, and can only be saved by artificial means. The rector will receive donations.

The famous old Manor-house of Wandsworth is threatened with destruction, and appeals have been

published in the *Times*, which it is to be hoped may stay the hand of the destroyer, although the fate of Fairfax House, Putney, may cause some to despair. The first letter on the subject, by Mr. E. W. Garden, gives some particulars of the old house: "Wandsworth Manor-house was designed by Wren, and presented by Charles II. to his niece, the Princess Anne of York, on her marriage with Prince George of Denmark. Princess Anne lived here for eighteen years before she became Queen of England. The royal arms can still be seen before the central gable. The hall and staircases are magnificently decorated; there are carvings in the best style of Grinling Gibbons, and on one of the panels is an original portrait of Anne Hyde, daughter of the Earl of Clarendon, and mother of both Queen Mary and Queen Anne. The ceiling of the staircase and the wall panels are painted by Sir James Thornhill, and the place is altogether full of interest. The house forms part of an estate of about six acres, and within a few weeks a board has been erected, announcing the whole to be let or sold for building purposes. It would be almost too much to hope that any one person could be found to purchase it on his own account, for the sake of its past; but the house, which is in splendid preservation, would make a very admirable institution, and it might prove a great acquisition to any one of the numerous organizations or societies that exist, as a centre for its operations, or as an establishment suited to the object for which it was formed." A subsequent letter to the *Times* contained some useful suggestions: "May we not appeal to Mr. William Morris, the honorary secretary to the Society for the Preservation of Ancient Buildings, or to the well-known liberality of one of the City companies to help us? The property about to be sold adjoins the Institution of the Fishmongers' Company. This comfortable home for the aged, with its beautiful grounds, is so well ordered that we are glad to have it in our midst, although it occupies a large space from which the inhabitants of Wandsworth are practically excluded. Is it too much to hope, in these times when some of the City companies are doing so much for London, that, if properly approached, this great company would, by securing the old Manor-house, confer a great benefit upon the neighbourhood in which so much of their property is situated?"

Concerning the recent discovery of the foundations of an old apse at Rochester, the Rev. Greville M. Livett has written to the *Times*, stating that the foundations have been traced running under and through the foundations which underlie the Norman west front of the Cathedral Church. The rev. gentleman continues: "I do not hold the opinion, which I

am reported to hold, that this apse belongs to what was once a 'small Roman temple.' I do not know that I am yet in a position to hold any opinion at all about the remains; but I am inclined to think they belong to the church of stone which King Æthelbert built here in 604, the year in which St. Augustin established the sees of London and Rochester, Mellitus and Justus being the first bishops. That there was already a Roman Basilica in use as a church at Canterbury is almost certain, and that the Rochester church was therefore built upon the Basilican type is at least likely. If our apsidal remains really belong to Æthelbert's church, we have found one of the very first stone churches that the Saxons built in our country. Later on they gave up the Basilican plan, and built their chancels with square ends, which have ever since been characteristic of pure English style. But it is not my wish to write an essay—only to call attention to a discovery which, if its clues are properly followed up, may prove to be one of great historical value."

We learn from the *Builder* that the fine stone-built Elizabethan house, known as Wakehurst Place, situated a short distance northwards from Ardingley (*præ* Earthingley), in Lewes Rape, Sussex, is about to be sold. This house, famed for its interior, was built in 1590 by Sir Edward Culpeper. The property had passed by marriage into his family from the Wakehursts, of whom Richard was made a knight banneret at the siege of Caerlaverock Castle, by Edward I. in 1300. Sir William Culpeper sold it, in 1694, to Dennis Lyddell. In 1776 it was bought by Admiral Peyton, and of late years it has been occupied by the Marchioness (Dowager) of Downshire. In Ardingley parish church, of *temp.* Edward III., and restored by Sir G. G. Scott in 1853, are some old brasses to members of the Wakehurst and Culpeper families, including one to Nicholas Culpeper (1510) and his wife Elizabeth (1500). Wakehurst Place, having been for some years previously untenanted and neglected, was rehabilitated about fifty-five years ago. The estate is more than 1,090 acres in extent, under cultivation.

A leaden coffin containing a skeleton was recently found in Mina Road, Baptist Mills, Bristol. The city coroner, Mr. H. S. Wasbrough, accompanied by Mr. E. M. Harwood, deputy coroner, Dr. Beddoe, Mr. Paul Bush, surgeon to the Bristol police force, Dr. Swain, house-surgeon to the Royal Infirmary, and Mr. J. Latimer, author of *The Annals of Bristol*, inspected the remains, which, by direction of the coroner, had been carefully cleansed by the workmen in the employ of Mr. Bryant. We gather from the reports in the *Bristol Mercury* that the "find" was photographed before being dealt with in this practical

way. The coffin was pronounced to be of very primitive construction, and the lead was found to be considerably oxidized. Owing to the fragmentary remains of the skeleton, it was difficult to determine whether it was that of a male or female, but it was evidently that of a person about twenty years of age. All present were of opinion that the remains dated from a very remote period, and from the fact that the head was placed to the east, one of the authorities considered it almost certain that the interment could not have been made in Christian times. The bones were removed, so that they may be more carefully examined than would be the case in the shed in which they have been kept, and a hope was expressed that Mr. Bryant, the proprietor of the works, would retain possession of the coffin, as it might eventually be purchased by some museum. Not many feet from the site another remarkable discovery has been made, as there are indications of a stone coffin, and instructions have been given to have the ground carefully excavated, and preserve any relics that may be exhumed. Should further remains be found, the presumption will be that a remarkably ancient cemetery has been accidentally discovered. Mr. F. Ellis, of Bristol, who assumes the remains to be Roman, sent the following protest to the *Bristol Mercury*: "I went to the scene of the discovery of the Roman remains this evening, hoping to hear that the coffin and its contents had been safely removed to the Museum, just as it was found, for proper scientific examination by competent authorities and safe preservation, as Bristol boasts so very few Roman remains. But, alas! I have arrived too late. What am I told? That the coroner has viewed the skeleton; ordered the bones to be washed and buried, and the lead case to be handed over to the proprietor of the works! This reminds one of the coroner who held an inquest over an Egyptian mummy, as these remains have now been buried about 1600 years. All this, after begging our local antiquarians to intercede! I ask, would any other town in England have suffered this to be? Would Bath have suffered it? Are there no Latin scholars amongst us? None sufficiently in local history to stretch forth a hand to save this earliest of relics? Had I the time and money, I would have purchased it and presented it to our struggling Museum; but when I raise a voice against this barbaric ignorance, I am threatened by the workmen, who have earned a few pence by the exhibition of it." Mr. J. E. Pritchard, of Bristol, has sent us a communication on this, and also a further discovery that has been made. He writes: "On May 1, the same workmen came upon a 'stone-cist,' measuring inside 7 feet long, by 22 inches wide, by 20 inches deep, composed of slabs 2 to 3 inches thick, the largest being 5 feet by 30 inches. In this grave, also,

human remains were visible, though in a very decomposed state. They were evidently the bones of a man of great proportions. Two nails, about 6 inches long, were found at each corner inside the cist, proving that the body was put into a wooden coffin prior to interment; head to the east. On May 14, a second 'stone-cist' was dug out very similar to the one described, and containing a skeleton—head to the north-east. These burials were made close together, almost in a direct line, and all found about 5 feet below the surface. Roman coins have been picked up in the neighbourhood."

The *Scottish Leader* reports that a curious little copper safe has been discovered in the wall of an old house in Stevenlaw's Close, which is at present undergoing reconstruction.

The clearance of the Pyramid of Amenemhat III. is described by a correspondent in the *Times*. The work was carried out by Mr. Petrie. Every nook and crannie of the pyramid has been searched, and has thus been made to give up its last secrets; and these, if not startling, are historically and archaeologically interesting. A large alabaster vessel eighteen inches in length, curiously carved in the shape of half a trussed duck, and engraved with a hieroglyphic inscription signifying "The Royal Daughter Ptahnefru," was found in one of the passages a day or two after the opening of the pyramid, and with it three similar vessels, smaller and quite plain. Two days later, as the work of clearance went on, a superb alabaster table of offerings, surrounded by the broken fragments of nine more alabaster duck-vases, was unearthed from beneath the rubbish in a kind of anteroom adjoining the sepulchral chamber. Around the table are lists of between seventy and eighty varieties of wines, poultry, cakes, etc., and placing us in possession of the complete *menu* of a royal funerary feast *circa* B.C. 2800. Oddly enough, the ducks, geese, and other birds shown in this interesting list are represented without legs, probably for economy of space. The sepulchral chamber of Amenemhat III. proves to have no door or entrance. The large sarcophagus must have been placed in position, and the smaller one constructed, before the whole of the roofing slabs were laid on, the exit having been closed when the funerary rites were ended by dropping the last slab into its place. As these slabs weigh from forty to fifty tons each, the security of the dead might well be deemed eternal.

The exhibition of antique shoes organized by Mrs. Joseph Box is now open at 187, Regent Street. Out of 212 specimens, varying in form from the Anglo-Saxon unshaped leather covering to the mediæval embroidered velvet heelless shoe, from the Early Tudor velvet broad-toed shoe with slashes of silk,

down to the dainty modern shoe and slipper, the influence of woman is unmistakably apparent. Ladies have an infinite variety of choice in colour and in decoration with ribbons and bows, while gentlemen are limited to the everlasting sombre black. Of foreign shoes, there are Chinese, Indian, Turkish, Norwegian, Armenian, and French, and clogs from Damascus. Next, there are Canadian, Persian, Rhodian, Greek, and Papal shoes; and a great variety, furnishing a complete history of the boot as worn in England from the earliest down to the new shoe of yesterday. A quaint pair of foreign shoes are numbered 52-3, Dutch, with embroidered tops, pointed with tips of silver. The shamrock-tongue boot (74) was made by a man who put sixty stitches into every inch of work, and the figure of the shamrock was worked with a single hair. The high-heeled shoes are no modern invention; they go back to the earliest Henry, and the top-piece is often no bigger than a shilling, shaped like a heart. Three and a half inches is the fashionable height of a heel now; but specimens are shown with heels one inch higher, though the top-piece is larger, measuring one and a quarter inches by one and one-eighth inches. The curvature of the heel is now very graceful, and a great advance as an art study of the earlier form. There may be traced amongst the exhibits the gradual growth of the heel. In the time of Charles I. there sprang into existence the terrible Jack-boot, the picturesque boot of the Cavalier, and the formidable boot of the Puritan, with prodigious top. The heel reappeared in the lady's boot of the time of Charles II.; and a curious specimen has a prodigious bow like the bands of a Puritan preacher fastened with a buckle on the instep. There was no decisive form of toe until quite modern times. In the reign of Richard II. all boots and shoes were peaked, the points being stuffed with wool; and, from six inches in length, they grew so long as to be fastened round the knee. In early Tudor times the toes were allowed plenty of room, and the boots and shoes were of softest velvets, often padded with wool; in the time of the two Charles's the toes were made square; in Georgian times the pointed form became prevalent; five years ago the fashion was for square toes; but now the pointed toe is again most favoured. How the boot, the shoe, and the slipper came to be in the exact form now worn may be very pleasantly traced amongst the two hundred odd specimens on exhibition. Amongst the curiosities are the first pair—the baby shoes—worn by George III., made of satin; a shoe of the Duchesse de Longueville, three inches in length; Queen Adelaide's slipper, Queen Anne's shoe, William IV.'s coronation shoe, Queen Elizabeth's shoes, and a shoe of Mary Queen of Scots—a very pretty thing in stamped leather. Perhaps the most remarkable boots are those once belonging

to Henry VIII., and worn by him at his meeting with Francis of France, on the Field of the Cloth of Gold. The upper portions are of crimson velvet embroidered in gold; the soles are shod with wrought-iron, full of hobnails, and there are hinges to allow of the play of the soles; the sides of the shoes and heels are of silver. Hogarth's shoe is there, between Queen Adelaide's slipper and the Claimant's "last," which was produced at the trial. Many pretty shoes are there belonging to well-known ladies of a former century: Miss Wescoat's, Mrs. Geldart's, Miss Lucy Nunn's wedding-shoes of 1756; Lady Rodney's silk shoes; Miss Ogilvy's mauve kid shoes, bearing her name on the lining; and Rosie Anderson's shoe. A beaded shoe—the beads being threaded on horse-hair—of the time of Charles II. has the name "Blanche" on the lining. A pair of Cromwell's Jack-boots, which he left behind him after the sack of Ockwell Manor House, are hanging up—most formidable boots, from which relic-hunters have cut bits; the heels are made of twenty separate pieces of leather, fastened together with spikes of wood. There are interesting collections also of bows worn on the shoes of ladies, of buckles worn by both sexes, and of spurs, as well as crusading shoes, worn by men.

The ancient and interesting church at Lambourne, in Essex, is now undergoing reparation; and when a few weeks since the workmen removed the floor-boards in an old pew, they found a brass consisting of full-length male and female figures with a plate bearing the following inscription: "Of your charity pray for the souls of Robert Barfott, citizen and mercer of London, and Katherine his wife, which Robert deceased xxv day of June in the year of our Lord God MCCCCXLVI., on whose soul Jesu have mercy." This church is very small, and consists of chancel and nave with a turret containing three bells. The north doorway has a fine Norman arch. Thomas Wynnyffe, Bishop of Lincoln, 1642-54, was for some time rector, and with his father, John Wynnyffe, gent., of Sherborne in Dorset, who died in 1630, is buried within its walls.—Communicated by Mr. Sparvel-Bayly.

During the ensuing month there will be sold at Messrs. Sotheby's rooms a large part of the library of the late J. O. Halliwell-Phillips. The legatee of the library, who, we take it, is responsible for the dispersion, prints in some "Notes" a memorandum of the late owner in justification of this intention. The memorandum is dated in November last, and is characteristic of the collector: "Pray sell no books, nor engravings, nor manuscripts, nor old deeds, by private contract. If you do, you will be 'done' as sure as a whistle. I am continually adding rarities that are not in the printed catalogue referred to in my



will, and most of these are of a class the value of which is known to very few people indeed. If sold by private contract, they are certain to be sacrificed. If sold by auction their value is pretty sure to be ascertained by some one or other, and bidden for accordingly. Sell at Sotheby's." The books described in the "Notes" circulated by the legatee, Mr. Ernest E. Baker, F.S.A., are all noteworthy, and the sale will surely be an interesting event.

The *Scotsman* reports as follows: Several important additions have been made to the Museum of Science and Art. The most striking on entering the Great Hall is a cast of the central pillar of the door of Amiens Cathedral, the principal feature of which is a noble statue of Christ, of colossal size, represented in the attitude of blessing. In the lower part of the pillar is a statuette of King Philip Augustus. The original, of stone, forms part of the principal doorway of the west end of the cathedral, erected, perhaps, by Robert de Luzarches in A.D. 1220. The height of the cast, which was made by M. Pouzadoux, of the Paris Museum of Comparative Sculpture, is 28 feet.—Another important acquisition is a reproduction of the pulpit in the baptistery at Pisa. The original, by Niccola Pisano, was finished in A.D. 1260, as shown by the following lines engraved under one of the panels:

Anno milleno bis centum bisque triceno  
Hoc opus insigne sculpsit Nicola Pisanus  
Laudetur digne tam bene docta manus.

The pulpit, which is hexagonal in form, is supported on pillars connected with each other by arches. The panels on five sides of the hexagon (the sixth being the entrance) are sculptured in high relief, with representations of (1) the Annunciation, the Nativity, and the Adoration of the Shepherds; (2) the Adoration of the Magi; (3) the Presentation in the Temple; (4) the Crucifixion; (5) the Last Judgment. In the spandrels of the arches are figures of the four Evangelists, with their respective symbols, two kings, probably David and Solomon, and four prophets. Between the arches are figures representing the four cardinal virtues, with St. John the Baptist and an angel bearing a bas-relief of the Crucifixion. The centre pillar rests on a base composed of crouching figures of men and animals, and three of the surrounding six on the backs of lions. Half-way up the steps (which are not reproduced) is a lectern for the Epistle, and on an angle of the pulpit supported by an eagle is another for the Gospel.—Of very different interest are six terra-cotta Babylonian tablets covered with cuneiform inscriptions discovered at Sippara (Sepharvaim). For the deciphering of these interesting inscriptions the Director is indebted to the well-known Assyriologist, Mr. T. G. Pinches, of the British Museum. The tablets are legal documents recording contracts or other commer-

cial operations, and give us an interesting glimpse of the everyday life of Babylon at the time of the Jewish captivity.

The parish church of Wingrave has been reopened by the Bishop of Oxford after restoration. The church consists of chancel, nave, with clerestory, and aisles, the tower being at the west end of the building. The earliest work is in the chancel, in which are some remains of specimens of Norman architecture. Decorated and Perpendicular windows have been inserted in various parts; the piers and arches of the nave are late Decorated. The general design of the exterior, which is embattled throughout, is late Perpendicular, with good windows; the south porch is modern. The restoration has been very extensive; but those responsible for it claim that in every case the ancient detail has been carefully reproduced. The *Bucks Advertiser* published the following note on an interesting fact in the history of the church: There was a bequest made many years ago to Wingrave Church, but at so early a date that the donor's name is not now well remembered. The object of the gift was for providing rushes on the dedication festival Sunday wherewith to strew the church. On the inclosure of the open fields in 1798 three roods of meadow were set out in Wingrave in lieu of the ancient rushlands. The three roods were formerly let at 21s. per year, which rent was paid to the parish clerk to provide grass or rushes to strew the church on the village feast-day, which is, or should be, the first Sunday after St. Peter's Day, Wingrave Church being dedicated to St. Peter and St. Paul. In many villages in the South of England it was usual to observe some Sunday in a more particular manner than others, *i.e.*, the Sunday after the day of dedication, or day of the Saint to whom their church was dedicated. The villagers on that day dressed themselves in their best, opened their houses, and entertained their relatives and friends who were invited on the occasion from the neighbouring villages. In the *Herball to the Bible*, 1587, mention is made of "Sedge and rushes, the whiche manie in the countrie doe use in summer-time to strewe their parlors or churches, as well for coolness as for pleasant smell." Provision was made for strewing the earthen or paved floors of churches with straw or rushes, according to the season of the year. Strewing was in use also in private houses in ages long before the introduction of carpets. It was even used in the bed-chambers. The Manor of Osterasfee, in Aylesbury, was held under the Conqueror, and amongst other conditions, that of finding straw and rushes for the king's bed-chamber whenever he visited that manor. It is somewhat doubtful whether originally this strewing of rushes was not with a view of keeping the church clean, the rushes taking the place of mats. When roads were bad, and villagers had

some distance to walk to church, probably they unintentionally brought a good deal of dirt into the building. This supposition arises from entries in some old churchwarden's accounts, where particular attention appears to be given to the *new pews*. In 1504, the churchwardens of St. Mary-at-Hill pay for "Two Berden Rysshes for the strewing the *new pews*, 3d." In 1493, "for 3 burdens of rushes for ye *new pews*, 3d." In other old parish accounts similar entries are to be found. At Middleton Cheney, in Northamptonshire, it was customary to strew the church in summer with hay gathered from land left for that purpose. This ancient custom grew into a religious festival, dressed up in all that picturesque circumstance wherewith the old Church well knew how to array its ritual. Remains of it linger in remote parts of England. In Westmoreland, Lancashire, and districts in Yorkshire there is still observed between haymaking and harvest a village fête called the "Rushbearing."

At the sale of the pictures from Rathafarn Hall, Ruthin, which took place at Messrs. Foster's in Pall Mall on May 15th, a half-length portrait of a lady, by Romney, was bought by Mr. Charles Wertheimer for £2,850. The picture was put up at 50 guineas.

We have received a prospectus of a further course of lectures on Greek subjects to be given by Mr. Talfourd Ely, M.A., F.S.A., whose recent valuable papers in the *Antiquary*, entitled "Recent Archaeological Discoveries," will be in the recollection of our readers. The forthcoming series will consist of six lectures on Mr. Ely's travels in Greece, and will be delivered in University Hall, Gorden Square. Applications may be made to Mr. Ely at University Hall, or at 73, Parliament Hill Road, N.W. The lectures will be illustrated by lantern-slides specially prepared for this series.

The following curious "find" has been reported: An ancient Japanese coat-of-mail has recently been unearthed in the vicinity of Victoria, British Columbia. Some workmen engaged in digging a well came upon this interesting relic 4 feet below the surface. It is a complete piece of chain armour, consisting of thousands of links of diminutive iron rings the diameter of a common pencil. When worn the coat covered the breast, back, and right side, leaving the left side, where it was fastened, to be protected by the shield. The right sleeve extended to the elbow. From the neck to the end of the skirt the length is 20½ inches. In the side of the coat below the arm is a gash 2 inches long, resembling a cut from a heavy weapon, which has been repaired by what appears to be a piece of native silver. Such armour was made by the Japanese two or three hundred years ago. It is impossible to explain how this interesting object came there, but

there are other evidences of early Japanese occupancy in the surrounding part of the country. A few years ago a large number of ancient Japanese coins were found in cairns, or stone graves in the neighbourhood of Victoria.

The following satisfactory notice with regard to the Newcastle Chapter Library has been published: To increase the usefulness of this library both in the city and in the diocese generally, the committee has decided to issue books on application being made by letter to the sub-librarian (the Rev. E. B. Hicks), the books to be either called for at the vestry, or forwarded by post or rail, the cost of conveyance being paid by the borrower. A librarian will also be in attendance every Monday (instead of Tuesday and Saturday) from 1 till 2.30 p.m. to receive and issue books. A new and complete catalogue will be issued, if possible, before the end of July. The library is open not only for the clergy, but for any person presenting a written recommendation from a member of the chapter; that is, from any one of the hon. canons of the cathedral. By these means it is hoped that the very valuable collection of books may have a wider use. The sub-librarian will be glad to give any information, and will forward a copy of rules and a catalogue as soon as possible on application. The committee are receiving, and will gladly receive, gifts, of useful books.

May Day was celebrated this year in Richmond by a conversazione and exhibition organized by the Richmond Athenæum and the Lower Thames Valley Branch of the Selborne Society. The exhibition embraced the Hilditch Collection of pictures, representing local scenes, other pictures less directly local, antiquities, specimens of the natural history of the Thames Valley, and local bibliography. The antiquities of the Lower Thames Valley were represented by collections sent in by three exhibitors—Mr. J. Cockburn (of Richmond), Mr. Thomas Layton (of Brentford), and Mr. J. Allen Brown (of Ealing). Mr. Cockburn lent some curious halfpenny tokens, issued by tradesmen in Richmond and the neighbourhood in the time of Charles I. Mr. Layton's collection included some very fine specimens of arrow, or javelin, heads, a great variety of ancient bits and stirrups, some good specimens of stone hammers, four bone hammers (the largest being herring-boned), two curious wooden hammers, various articles belonging to the bronze period, a number of ancient weapons, ancient Roman coins, etc. Most of these were found in the bed of the Thames near Brentford. Mr. J. Allen Brown exhibited a large collection of palæolithic implements found in the neighbourhood of Ealing, and on these he discoursed at length to inquiring visitors.

## Meetings of Antiquarian Societies.

**Belfast Natural History and Philosophic Society.**—March 5 (continued from the *Antiquary*, p. 228).—Another of the great cemeteries of ancient Ireland was Tailtin, where the Ultonian or Ulster kings were buried. Up to about twenty-five years ago it was believed that a place called Telltown, situated about midway between Navan and Kells, was the ancient Tailtin. The absence of sepulchral monuments at Telltown, and the discoveries of Mr. Eugene Conwell, have led many archaeologists to look elsewhere for this ancient burial-place. About twelve miles from Telltown there is a range of hills, known as the Lough Crew Hills, on which Mr. Conwell, twenty-five years ago, discovered some thirty cairns, several of which contained chambers with sculptured carvings somewhat like those at New Grange. Mr. James Ferguson visited this district with Mr. Conwell, and was impressed very strongly with the idea that these cairns and chambered tumuli formed the ancient pagan cemetery, so famous in Irish history. Mr. Ferguson and Mr. Conwell have made out a very strong case to support this theory. The late president of the Royal Irish Academy, Sir Samuel Ferguson, contributed a paper on the transactions of that society, in which he freely criticised the arguments for and against the theory of Mr. Conwell. The lecturer proceeded to describe and show views of the cairns and chambers on the Slieve na Calliagh Hills, near Lough Crew. An *anach*, or fair, was held at Tailtin from B.C. 1200, to the eleventh century of our era. These *anachs*, or fairs, originated in funeral feasts and games, given in honour of deceased kings and chiefs, and were celebrated annually or triannually afterwards to perpetuate the memory of the person for whom they were originally instituted. The fair of Tailtin commenced in the middle of July, and lasted about three weeks. There were sports and contests similar to those held at the Olympic Games, as wrestling, boxing, running, also horse and chariot races. The people were entertained with shows and rude theatrical exhibitions. The king and chiefs sat on the burial mounds as judges, and afterwards distributed the prizes to the victors. These fairs were attended by the men and women of a province, both married and single, who pitched their tents or booths, in which to live during the period of the fair. The laws that regulated them were strictly observed. The women had separate quarters assigned them during the fair, from which the opposite sex were prohibited, the penalty for violating the rule being death. The last great fair of Tailtin was held in the reign of Roderick O'Conner, last monarch of Ireland. The annals of the Four Masters record: "On this occasion the fair of Tailtin was celebrated by the King of Ireland and the people of Leath Chuin (northern half of Ireland), and their horses and their cavalry were spread out on the space extending from Mullaghaidi to Mullagh Tailtin." A description of the fair was given, including the betrothal of the young men and maidens, which was one of the events of the fair looked forward to with the greatest interest. The cemetery of Relig-

na-Ree, the burial-place of the kings of Connaught, was next described, and a view shown of the tomb of Dathi, the last pagan monarch of Ireland. The other celebrated cemeteries were referred to—*Anach Ailbhe*, *Anach Culi*, *Anach Colmain*, *Teamhair Erann*. Killeen Cormac was referred to, and photograph shown of it. Here the first ogham stone with bilingual inscription was found. There were three principal modes of burying the dead in pagan times. First, cremation. After the body had been burned on a funeral-pile the calcined bones and ashes were collected, and placed in an urn of either stone or baked clay. This urn was deposited in a small stone cist or chamber, formed in the ground by flagstones set on end, and covered across the top by another flag, and earth piled over all. Second, simple burial or interment in the earth. A grave large enough to hold the body was dug. The sides of the grave were protected by stones placed on edge, or a wall built of dry masonry, and covered across the top by one or more stones. The third mode was rather exceptional: the body, armed as in life, was placed in a standing or sitting position on the ground, or in a chamber or cist, over which a cairn of stones or earth was heaped. Cremation was referred to, and cemeteries exclusively devoted to persons who had been cremated were mentioned, as at Ballonhill, in County Carlow, and Drumnakilly, near Omagh. A photo was shown of an urn found in the latter place, once in Mr. Milligan's possession, but which had unfortunately got broken, said to be one of the finest ever found in Ireland. With one exception, there are no references about cremation in any of our ancient manuscripts, though urns containing calcined human bones have been found in great numbers in every part of Ireland. A report of the recent find of an urn near the Belfast waterworks, at Woodburn, was given. It was from a description supplied by Mr. George Reilly. The urn was found in a stone cist, covered by a large flagstone. It was placed mouth upwards, and contained ashes and calcined bones, which were shown. The customs connected with cremation in Ancient Greece were referred to, and from the fact that many of the other social customs were so similar to the Irish it was inferred that cremation in Ireland was attended with similar ceremonies. The burial of Patroclus was referred to as an illustration of the ancient ceremonial, the oldest record of cremation extant. The mode of burial varied in Ireland at different periods. One of the most ancient was to make a hollow pit in the ground, in which the body was laid, rolled in a garment called a *rochull*. Dr. Keating describes this: they used to make a fert in the earth corresponding in length and breadth with the corpse. They then deposited the corpse therein, with the soles of his feet turned to the east, and the crown of the head to the west, and put stones over it, which was called a *leacht*. Dr. Sullivan says the word "*leacht*" seems to have been a general term, applied to stone sepulchral monuments, consisting of either unfashioned stones of every size, piled up over a simple grave, or over an *Indeith Cloich*, or stone chamber, or of a number of large upright flags, upon which was placed a great block of stone. The latter kind of *leacht* is the monument popularly known as a *cromlech*. A simple flag marking a grave was called a "*leac*." Dr. Sullivan says, further, when a num-

ber of persons were buried beside each other their leaca were placed in a circle around their graves. Similar circles of leaca or upright flags were put around the leachts, formed of piles of stones. This explains the origin of stone circles, and also of the standing stones placed around mounds and cairns similar to those shown around New Grange. Those who died of the plague were buried in what was called a Mur. These were well known, and could not be opened for several years. The Mur was constructed of dry masonry, not less than two feet high, which covered the whole grave, and where stones could not be obtained, a similar block was built of square sods over the grave. So late as 1847 it is said some of those who died of famine-fever in Ireland had their graves covered with a Mur, as an indication that it should not be opened for a long period. The construction of cairns, kistvaens, cromlechs, and other ancient monuments were minutely described, and a great many photographic views of the finest examples were shown. These included some shown for the first time that had been brought under the notice of archaeologists by Mr. Milligan. Our modern sepulchral monuments are copies of the pagan tombs on a small scale. The flat covering stone, supported by four uprights, is a cromlech. The headstone is copied from the ancient Dallon, or pillar-stone, the ogham inscription being replaced by one more intelligible to the people of to-day. The enclosed kist is a copy of the more ancient kistvaen. Even the cross is not a modern emblem, as it was known in pagan times, in both the Old World and the New. Small incised crosses as monuments of the dead were shown, as well as the beautifully-carved flags which covered the tombs of The Mac Swyne, of Bauagh, and The Mac Swyne, of Doe. The Caione, or funeral chorus of the dead, was referred to, and the ceremonies attending it, both in ancient and modern times, were described. Several translations from the Irish of these death-songs were read, showing deep pathos and a true poetic spirit. Wakes and funerals are still largely attended in country districts, but they differ considerably from those described by Carleton. We hope the change is in the right direction, and that it will tend to the welfare and social improvement of the people. We may study the bent and genius of our race through her ancient monuments, her works of art, and her code of laws. We look back at the various phases of a past civilization as embodied in these memorials with some degree of pride, and to the future with a hope that brighter days are in store for our country than any experienced in the past.

#### Lancashire and Cheshire Antiquarian Society.

—The council have arranged a five days' excursion into Cumberland for Whit-week. Starting on Whit-Wednesday afternoon, they proceed to Penrith, visit the castle, and the parish church, to view the ancient crosses and hog-back stones known as the "Giant's Grave" and the "Giant's Thumb." On Thursday drive by way of Eden Hall, when the church will be visited, Langwathby, and Little Salkeld. Near the latter village the fine stone circle, Long Meg and her Daughters, will be seen. Thence to Kirkoswald, visit the ruins of the castle, and afterwards the church; then *via* Lazonby to Plumpton to see the Roman station Vereda. Friday, drive to Broug-

ham Castle, Brougham Hall and chapel, King Arthur's Round Table, Maryborough, Yanwath Hall, and thence continue through Tirril and Pooley Bridge; then by steamer across the lake to Ullswater Hotel. Those of the party who feel inclined will leave the steamer at How Town and ascend High Street (2,663 feet), where the Roman road, which was carried along the summit, can be distinctly traced. Saturday, drive to Lyulph's Tower, walk through the park to Aira Force, then take the train to Keswick and visit the Keswick stone circle, and home to Manchester. Those staying until Monday may spend the Sunday at Keswick, and return by way of Thirlmere, Grasmere, Rydal, and Ambleside to Windermere. Other summer meetings are being arranged for—Sandbach and its crosses, Clitheroe and district, Middleton Church, Ribchester (on which occasion it is expected special excavations will be made), and several interesting old halls of Lancashire and Cheshire.

**Archæological Institute.**—May 2.—Mr. J. L. André read a paper "On Ritualistic Ecclesiology in North-East Norfolk." Touching first upon the examples of combined monastic and parochial churches as shown at Weybourne, he commented on and explained the great width of the nave in some of the smaller aisleless churches. The singular feature of a chapel raised one story above the floor of the collegiate church of Ingham, the relic chamber at the east end of Tunstead Church, and the remarkable arrangement at Rollesly for the support of a *chasse* under which a diseased person might sit in order for his healing, were then spoken of. Passing on to the consideration of the enrichment of western doorways, and parvises over porches, he treated of stoups, altars, piscinas, low side-windows, and sculptured fonts and their canopies successively. At Barningham Northwood a "wheel of fortune" marked in the floor in brick and stone 5 feet in diameter, and popularly known as the memorial of a coachman, was described. The Norfolk rood-screens and their magnificent and varied decorations formed a large item in Mr. André's paper, and a careful analysis of the different arrangements of the saints, prophets, and other holy persons upon these ornate barriers, brought seeming chaos into order. Further remarks were added upon bell solars, rood-loft stairs, consecration crosses, stone seats, painted glass, alms-boxes, and charnel chapels.—Rev. G. I. Chester exhibited a collection of early Greek scarabæoid gems. Mr. Chester announced that he had discovered at Tel-el-Amarna a papyrus of a portion of the twenty-third and twenty-fourth books of Homer, believed to be of the first century.—Mr. A. Oliver exhibited earthenware and glass bottles, and other vessels of pewter and bronze.

**Huguenot Society of London.**—May 8.—A paper was read by Mr. G. H. Overend on "Strangers at Dover, 1558-1646." Commencing with the arrival of refugees after the surrender of Calais, he traced the history of the several foreign communities formed in the town at various times prior to the civil war. Of these settlers but two groups founded churches—the refugees from the Low Countries in the early part of the reign of Elizabeth, and the fugitives who found shelter at the port during the progress of the religious war which broke out in France in 1621. The history of the Walloon Church



founded in 1646, and of the French Church established in 1685, after the revocation of the Edict of Nantes, he reserved for a subsequent paper. In the course of his remarks he dwelt at some length upon the doings of the foreign Protestant privateers who cruised in the English Channel in the reigns of Elizabeth and James I., the reception accorded to the French refugees after the massacre of St. Bartholomew, and the dispute between the Protestant and Roman Catholic strangers settled at Dover in the reign of Charles I. He also gave a full explanation of the circumstances which led to the compilation of returns of the names of aliens in 1571, 1572, 1621, 1622, 1635, and 1636.



## Reviews.

*The Earlier History of English Bookselling.* By W. ROBERTS. London: Sampson Low, 1889. 8vo., pp. xii., 341. 7s. 6d.

Mr. Roberts, by his articles in the *Dictionary of National Biography* and elsewhere, has won a right to be listened to when he speaks of bookselling, and this volume will in no way impair his reputation, for in it he has gathered together a large mass of facts relative to bookselling and booksellers which have previously been scattered over a wide range of books and MSS., many of which are not easy to inspect or obtain. The author's desire has been, to use his own words, "to write a readable book on an interesting subject;" in other phrase, to appeal to the general reader and not to the specialist. Accordingly the specialist will not rejoice overmuch over this contribution to literary history, but perhaps it is better that the bibliographical tyro should be provided with a cheap and ready manual than that the past master of the craft should be afforded another coign of vantage.

In the preface the author describes the alternative method he might have adopted in writing the work. "The History," he says, "would have consisted of a complete list of booksellers, with bibliographies of each, and full extracts from the Stationers' Registers, an account of the company's masters and other officers, and verbatim reprints of the charters granted at different times to the fraternity—to individual members as well as to the company. Biographical data of the earlier booksellers would also have had to be considered." On the ground of the want of finality in a subject so wide and so apt to change from the frequent appearance of previously unknown facts and books, Mr. Roberts excuses himself from adopting this more scientific method, and the plea is not without weight.

Out of the 341 pages which contain the subject-matter of the book, nearly 200 are devoted to biographical accounts of five booksellers, viz., Tonson, Lintot, Curll, Dunton, and Guy, and of the remainder, three chapters are devoted to bookselling in various localities in London. The author barely mentions bookselling outside London. As a matter of fact, he is not ignorant that in many of the larger towns book-vending and book-printing was a recognised trade, although never one of large dimensions; for example, about 1660 there were presses at York, Gateside,

Hereford, and other places besides those of the two Universities, which did not wholly confine themselves to professional publications, but he passes them by till a more convenient season. He promises that should the work under review be favourably received he will supplement it by a second volume, and if he will give in it an account of country presses, it will enhance the value extremely, for while London bookselling has been dealt with by many authors, that of provincial towns still cries loudly for a competent editor. Should the present volume run to a second edition, we would suggest that he should add as an appendix a list of booksellers and the more important of their works, and such biographical details as he can procure; a list of provincial presses, notices of charters—not of necessity full—and an account of the Stationers' Company, which, while not requiring to be "digested into a readable form," will render the book yet more valuable to the student without detracting from its interest to the general reader.

The first chapter, which deals with "bookselling before printing," is perhaps the most interesting in the book, for it gives a pleasant and concise account of a matter on which little is generally known; and out of a considerable mass of information the author has chosen not only the most picturesque but the most striking and important facts. The account, too, of the dawn of bookselling is of great value, but we regret that when dealing with bookselling in the time of Shakespeare, Mr. Roberts has not been able to afford space to discuss his subject more fully; we miss several names of whom we should have liked to have heard something, and a list of bookvendors would have been an invaluable addition. In the seventeenth century the trades of publisher, bookseller, and printer still usually continued to be vested in one and the same person; but the latter was not infrequently separated, and we wish Mr. Roberts had informed us what booksellers were not printers. Some occasionally employed others to print for them; and this seems to have frequently been the case with sectarian pamphlets, a fact which is apparent in the pages of *Antiquarianism*, and which is not a little suggestive.

As before mentioned, the greater part of the book is taken up by five excellent biographies of notable booksellers. These lives may have been told before, but they bear telling again, and if Mr. Roberts will recount those of a few others less known in his next volume, he will be doing yeoman service to all book-lovers whose sympathies extend from the book itself to all who had to do with its production. The relations of authors with their publishers are always fascinating, and it is not too much to say that even the most casual reader will be delighted with Mr. Roberts' picturesque sketches of the calamities and struggles of literary life in the seventeenth century, and not a few will be disposed to quarrel with the author because his "Earlier History" is not longer. We may remark that the book is cased rather than bound, and the covers are so weak as to suggest that the intention was to issue it in "boards"; but if so, more margin should have been allowed, for when the shears have been at work the book will be practically marginless. We can hardly believe that the present cover was intended to be permanent, if so, it promises to be a failure.

*Media, Babylon, and Persia, including a Study of the Zend-Avesta, or Religion of Zoroaster.* By ZENAÏDE A. RAGOZIN. T. Fisher Unwin. (Pp. 430. ("The Story of the Nations.")

The boundaries of the ancient country of Media are difficult to determine, they differed so much at various times. Strabo was satisfied with Great Media and Media Atropatene.

The writer of the work before us is far more eclectic, for, beginning with Irán, or Erán, as he prefers it (it is a mere question of pronouncing the "i" soft), and the Aryas, Arians, or Aranians, he carries us to the last days of Judah; to Lydia and Asia Minor, to Babylon—its Median wall, and its banking-house of Egibi, with an account of the firm; the rise of Persia, and the epoch of Darius, or Dareios, as he calls him after the Greek fashion, including the conquest of Egypt by Kambyases, the revolt of Media under Dareios I., descriptions of Susa and Persepolis, and the invasion of Scythia.

Equally eclectic is the writer in respect to the philosophy of religion. Writing of the Zend-Avesta (incorrectly so-called), and its author (in part), Zoroaster, or Zarathushtra, as she writes the name, she remarks:

"Such utter surrender of man's most cherished rights—the right of thought and independent action—such unreasoning obedience, amounting almost to the abolition of individual will and intellect, could never be demanded or obtained by mere man—either the wisest or the most despotic. Man will obey his fellow-man from choice and as long as he thinks it to his own advantage to do so, but never admit that such obedience is a paramount and indisputable duty.

"Every religion, therefore, that has sacred books claims for them a superhuman origin: they are the Divine word and the Divine law, revealed supernaturally, imparted directly by the Deity through the medium of some chosen man or men, who become the prophets, teachers, and lawgivers of their people, but spoke not from themselves but in the name and, as it were, under the dictation of the Deity, with whom they are supposed to have miraculous face to face intercourse.

"In remote antiquity men were more simple-minded than they are now, and, being devoid of all positive (*i.e.*, scientific) knowledge, found no difficulty in believing wonders. Knowing nothing of the laws of nature, deviations from those laws would not startle them in the same way that they do us, but would strike them at most as extraordinary occurrences, fraught with some portentous significance. They were the more willing to admit the divine origin claimed for the law offered to them, that the best of every religion, being glimpses of eternal truths opened by the noblest and wisest thinkers of a race, has always been so far above the average standard of the times as to appear to the mass unattainable by the unassisted efforts of the human mind."

Mr. Rich, formerly resident at Bagdad, used to think the numerous mounds, or "tels," seen on the plain at the foot of the hills which stretch from nigh that city to Kír-Kúk, and there joins the Kurdistan mountains, to have been ancient dakhmas or burial-places of the Medes and Persians. Madame Ragozin's remarks upon this peculiar manner of disposing of the dead are well worth quoting:

"The Dakhma, also called by the modern Parsis 'the tower of silence' is the burying-place, or rather the cemetery, for the name of 'burial' would ill-become the singular and, to us, revolting way in which the Mazdayasnians of Northern Erán disposed of their dead, religiously followed therein by their Parsi descendants. This brings us to the contemplation of the most extraordinary refinement of logical consistency ever achieved by human brains.

"Given the two absolute premises: 1. That the elements are pure and holy and must not be defiled; 2. That the essence of all impurity is death as the work of the Angra-Mainyu—the spirit who is all death—and who takes undisputed possession of the human body the moment that the breath of life—the gift of Ahura-Mazda—has left it, the question, 'What is to be done

with the dead?' becomes an exceedingly complicated and difficult one. The presence of a corpse pollutes the air; to bury it in the earth or sink it into the water were equally sacrilegious; to burn it in the fire, after the manner of the Hindus and so many Indo-European nations, would be the height of impiety—an inexpressible crime—involving no end of calamities to the whole country. Only one way is open—to let the bodies of the dead be devoured by wild animals or birds.

"Such, indeed, is the law: the corpses shall be taken to a distance from human dwellings and holy things—if possible into the wilderness, where no men or cattle pass—and be exposed 'on the highest summits where they know there are always corpse-eating dogs and corpse-eating birds,' and there fastened by the feet and by the hair with weights of brass, stone, or lead, lest the dogs and birds carry portions of the flesh or bones to the water and the trees, and thus defile them.

"The worshippers of Mazda are enjoined, 'if they can afford it,' to erect a building, for the purpose of exposing the dead, of stone and mortar, out of reach of the dog, the wolf, the fox, and wherein rain-water cannot stay; if they cannot afford it they shall lay down the dead man on the ground, on his carpet and his pillow, clothed with the light of heaven (*i.e.*, naked) and beholding the sun."

This last paragraph of instructions differs, it will be seen, materially from those given before, and, indeed, the priestly lawgivers were involved in such endless contradictions in the attempt to carry out the exaggerated notion of the purity of the elements and the impurity of death with the most rigorous consistency, that Madame Ragozin says they were obliged to give an extra revelation in a special chapter of the Vendidad (Fargard V.), wherein Zarathushtra is made to propound nice and puzzling points in the form of hypothetical cases for Ahura Mazda to solve.

The author illustrates the Kústi, or Kosti, as she writes it, as a sacred girdle worn by Parsis while praying, or during any sacred ceremony; but all children were bound to wear it, after a certain age, in one form or other.

We have remarked of previous works of the author in this series that they are almost purely historical; and the remark applies to the present book. The author has apparently no personal acquaintance with the countries she is supposed to describe, or, at all events, to give some account of. Anyone, then, looking for a description of Media as it was, or as the different regions which came under that title in ancient times still are, will be sorely disappointed.

The materials of the volume are chiefly derived from Continental sources, and are therefore valuable. Ferguson, Max Müller, Sayce, Vaux, West, and Professor Rawlinson have been appealed to as British authors, but no notice is taken of Hyde's invaluable work, *De Religione Veterum Persarum*. Various essays and papers have also been studied, yet Sir Henry Rawlinson's learned essay on the "Acbatana of Atropatene," is, at the best, superficially epitomised.

On the other hand, there is much in a summary of the kind that cannot fail to be of use to the reader. With the fusion of the Medes and Persians, Pasargadæ or Persæpolis came into prominence, and the ruins are well described. The sculptures at Behistún are noticed, as is also the road across Zagras. The latest discoveries at Susa are further recorded. Viewed, however, simply as a work of historical research, recording the labours—albeit, as a first essay, very faulty—of Anquetil, of Burnouf, of Harlez, and others, the account of the Avesta-u-Zend, as it should be strictly called, is well worthy of perusal. Modern Europe is supposed to be placed in an un-

\* It would seem as if the contempt in which the dog—man's most faithful companion—is held in most parts of the East, had its origin in this tradition of corpse-eating dogs.

assailable position from being favoured with the truth as handed down to us in the Old and the New Testaments; but that is no reason why the wisdom and piety, however mixed up with things that are utterly unacceptable, of the Ancients, coeval with the Jews, should not also be studied. There is no more real monopoly in religion than there is of human thought and human wisdom, and many would find their ideas much enlarged by the perusal of traditions, outside of what constitutes their habitual pabulum.

*A History of Taxation and Taxes in England from the Earliest Times to the Year 1885.* By STEPHEN DOWELL. London: Longmans, 1888. Four vols.

There are few subjects, we suppose, more intricate than the history of taxation, or more dependent upon exact knowledge of a mass of detailed information not readily to be obtained. It seems to us, therefore, singularly fortunate that a man like Mr. Dowell, who combines unwearied powers of research, acute legal knowledge, and official experience, has attempted and carried out satisfactorily so laborious an undertaking. No doubt there are many passages in these four volumes which may not bear the criticism of such a specialist as Mr. Thorold Rogers, who, in his latest work on the economical interpretation of history, brings to bear a knowledge as minute as Mr. Dowell's, with more than Mr. Dowell's capacity for placing that knowledge graphically and succinctly before the student. But we hold, none the less, that Mr. Dowell's work is a masterly performance. No source of information seems lost to him. He quotes from old plays as from old taxation-lists, and he places his materials before us in a simple, clear way, which of itself seems to conquer difficulties. Mr. Dowell should, however, have qualified his use of the word "taxation." His work deals only with imperial taxes, not local; and after Mr. Goschen's very important report upon this subject, in 1869, we cannot admit that it can be ignored or passed over, even in a title-page.

Mr. Dowell first gives us the general history of the subject, commencing before the Conquest. It is one of the most telling facts against those who would suggest that Roman civilization has so much to do with our history, that the advent of the Teutonic conquerors was marked with the absolute non-existence of any system of taxation. The revenue of the English king was derived from his vast possession of land, just like any other landed chieftain. The proceeds of fines in the king's courts of justice were soon added to the revenue, but it was long after the Saxons had become settled that anything like taxes were levied. Mr. Dowell next discusses the history of taxation from the Norman Conquest to the settlement of the Fifteenth and Tenth, in 1334. The next section takes us to 1642, and from that time onwards to the present day.

The third volume commences the history of the taxes. The direct taxes are first treated of, namely, taxes on persons, on property, analogous taxes, and the stamp duties; we then have taxes on eatables, drinks, tobacco, and other articles of consumption. Throughout the pages telling us about these taxes and their products, we constantly find Mr. Dowell dipping into facts about the history of the articles he is dealing with, and his observations on beer and brewing are very interesting. The contest between

sack and beer as a popular beverage is well illustrated by some passages from the drama, and it is pointed out that ale was worsted at some points; and it is singular that during the Commonwealth, when this battle of the drinks was going on, more drunkards appeared in the parish stocks than at any previous period of our history. The notices of vineyards in this country are very curious, and William of Malmesbury records of the wine of Gloucestershire, that it was *sapere jucundior* than that of any other vines in England, because you could drink it without making a wry face.

But the book is crowded with details which, beyond their value in an historical and statistical sense, are of much general interest in tracing out the growing trade of the country and its relationship to the Continent. Between the lines of the history of taxation are also to be read some of those important phases of the early economical conditions of this country which are so fascinating to many of us who have made Mr. Seebohm's work a study, and we record our opinion of Mr. Dowell's labours in no halting words. They are volumes which will remain the standard work of reference upon the many questions which float round taxation.



## Correspondence.

### THE TOWER OF LONDON.

Since the introduction of the new rules for visitors to this national monument some years ago, the public has not on the whole much reason to complain of the arrangements for seeing the various treasures deposited here, unless it be that the worthy *buffetier* is rather too fond of regaling you with exploded *canards*.

But there are two points to which I beg to draw the attention of the authorities. The first, a very important one in my estimation, relates to the mode in which the invaluable collection of antique armour and weapons is kept ruthlessly polished by certain subordinate officials specially told off for the duty, and to the great injury which will be found, when it is too late, to have accrued to specimens, which by reason of their rarity and artistic beauty, are simply irreplaceable. I would personally prefer to see these relics a little toned by time; but if it is deemed expedient to present them in a bright condition to sightseers, some system of careful varnishing would be found far more conducive to their preservation; whereas the existing method of treatment strikes me as most prejudicial.

My second point, a small one, is a very distinct objection which I see to the principle under which every person entering the Tower as a visitor, when he has secured his ticket, has to pass through its refreshment-room, apparently with no other object than that of playing into the hands of a contractor. This is a little bit of "shop" which is not at all creditable, and the sooner it is countermanded the better.

W. CAREW HAZLITT.

Barnes Common, Surrey,  
May 9, 1889.

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NOTE.—All Advertisements to reach the office by the 15th of the month, and to be addressed—The Manager, EXCHANGE DEPARTMENT, THE ANTIQUARY OFFICE, 62, PATERNOSTER ROW, LONDON, E.C.

### FOR SALE.

Walton (Izaak), *The Compleat Angler*, or the Contemplative Man's Recreation; facsimile, produced in photo-lithography by Mr. Griggs; yellow cloth. Published by Quaritch, 1882; 12s.—14B, care of Manager.

Ancient English Metrical Romances, selected and published by Joseph Ritson, and revised by Edmund Goldsmid, F.R.H.S.; 3 vols., in 14 parts, 4to., large paper, bound in vegetable parchment; price £5 5s.—1B, care of Manager.

Sepher Yetzorah, the Book of Formation, and the thirty-two Paths of Wisdom. Translated from the Hebrew and collated with Latin versions by Dr. W. Wynn Westcott, 1887, 30 pp., paper covers (100 only printed), 5s. 6d. The Isiac Tablet Mensa, Isiaca Tabula Bembond of Cardinal Bembo, its History and Occult Signification, by W. Wynn Westcott, 1887, 20 pp., plates, etc., cloth (100 copies only), £1 1s. net.—M., care of Manager.

The Book of Archery, by George Agar Hansard (Gwent Bowman), Bohn, 1841, numerous plates, 8s.—M., care of Manager.

Berjeau's Bookworm, a number of old parts for sale or exchange.—W. E. M., care of Manager.

Dumas' Monte Cristo; édition de luxe; 5 vols.; £2 8s.—2C, care of Manager.

Blades' Enemies of Books; large-paper edition; £2 2s.—3C, care of Manager.

Sexagyma, Esoteric Physiology; a digest of the works of John Davenport, privately printed for subscribers; £3 3s.—5C, care of Manager.

The Dead Leman, by Lang and Sylvester, large paper (only 50 copies), £1 10s.; Obiter Dicta, 1st series, 1st edition, 15s.—M., care of Manager.

Sooner or Later; in original parts; £1 10s.—6C, care of Manager.

*Antiquary*, complete to date, vols. i.—xiii. in office binding, xiv.—xviii. in parts, perfectly clean; Chronicles of Old London, half calf (Riley); Liber Albus (Riley); Old and New London, complete, half calf; Greater London, half calf; Magazine of Art (Cassell's), 1881 to date, perfectly clean, first 5 vols. in

office cases.—Offers by letter to L, 32C, Eden Grove, Holloway, N.

Caldecott, Toy Books, £5; Graphic Pictures, £2 15s., éditions de luxe, new; Early Writings of Thackeray, large paper, £2 5s.; Blades' Enemies of Books, large paper, £1 15s.; Bankside Shakespeare, 3 vols. ready, rest as published. Offers.—33B, care of Manager.

Novum Testamentum Græce, Sedanii, 1628, perfect, very rare, modern binding, £4 10s. Sir J. Thorold's copy was sold by auction for £9.—32B, care of Manager.

*Antiquary*, complete vols. i.—xviii. in half-bound calf, condition equal to new; current vol. in parts. Offers requested.—F. D., care of Manager.

Haines' Manual of Monumental Brasscs.—Apply Sparvel-Bayly, Ilford, Essex.

Mint Proof Set of Jubilee Coins in Mint Case; also Mint Proof £5 piece.—101D, care of Manager.

Books, *Old Literature*.—Essays on Old Maids, 3 vols., 1797, containing four original Water-colour Drawings by Stothard. MS. History of England, 1690. Chap-Book. Murdered Queen, or Memoirs of Caroline of Brunswick.—100D, care of Manager.

### WANTED TO PURCHASE.

Hardy's New Testament; The White Cat, illustrated by E. V. B.; Visitation of Pembrokeshire; Hamilton's The Lamp and the Lantern; Gardiner's England, 8vo., vols. i. and ii.; Pleasures of a Book-worm, Roxburgh edition; Ball's State of Man; Lupot on Violin, English edition; Manual of Siege and Garrison Artillery, vol. vii.; Notes on Ammunition, 5th edition; Finney's Gospel Themes; Finney's Systematic Theology; Fergusson's Antiquities; Early History of the County of Bedford; Kirk's Light out of Darkness; Bell Scott's The Poet's Harvest-Home; The Laird O'Coul's Ghost; Shakespeare, vol. vii. (1818); Whittingham, Bibliotheca Topographica Britannica, vol. i.; Thomas à Kempis' Works, 2 vols., 32mo., Jones; Thomas à Kempis' Works, Vandergucht.—Retail Department, Elliot Stock, 62, Paternoster Row, London, E.C.

Berjeau's Bookworm, Nos. 3, 4, 9, 13, 19, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36; new series, 1869, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12; new series, 1870, Nos. 1, 2, 3, 4, 5, 10, 11, 12; Printers' Marks, Nos. 5, 6.—Elliot Stock, 62, Paternoster Row, E.C.

Casts from Ancient Seals, buy or exchange.—Tunley, Power's Court Road, Landport.

Any books on Shorthand, and any pamphlets or papers relating to North Highmore (1820-4).—R. McCaskie, 110, Iverson Road, West Hampstead.

Stags' Antlers attached to the skull in exchange for books; list will be submitted.—Morden, Tooting-Graveney, S.W.

Antique Miniature Portraits on Silver, Copper, Vellum, or Enamels; Great Seals of England attached to deeds in fine condition.—102D, care of Manager.





# INDEX.



- Abbotsbury, Dorsetshire, Wishing-Stone at, 39.  
 Academy, the Antiquary at, 254-257.  
 Accounts, Churchwardens', 18-22.  
     Winchester City, 30.  
 Acropolis, Excavations at, 5, 53.  
 Actors—Thomas Doggett, Comedian, 22-28.  
 Adams (W. D.), *By-ways in Book-Land*, Reviewed, 36.  
 Aidin, Discoveries at, 35.  
 Ainsworth (W. F.), *Narrative of the "Euphrates" Expedition*, Reviewed, 36-38.  
     The Kusti, or Fillet, of the Fire-worshippers, 89-93.  
 Alabama, Discoveries near, 172.  
 Algeria, Stone Monuments in, 171.  
 Alnwick, Old Inn at, Sold, 122.  
 Altar Discovered in Peterborough Cathedral, 32.  
     at Stratford-on-Avon Church, 268.  
 Amenemhat III., Discoveries at Pyramid of, 271.  
 America, Discovery of, 75.  
 American Tools, Ancient, 76.  
 Anchorites and Anchor-holds, 249-254.  
 Anjou, Subterranean Village at, 76.  
 Antiochos, King of Commagene, Sepulchral Mound of, 131.  
 Antiquities, North Country, 137-141.  
 Antonine Wall, Threatened Destruction of, 123.  
 Apadana, Excavations at Site of, 153.  
 Apollo (*Temenos*) Discoveries at Site of, 97.  
 Apse discovered at Rochester, 270.  
 Archaeological Association, Meetings, 85, 126, 228.  
     Discoveries, 1-7, 53-60, 96-100, 151-154.  
     Institute, Meetings, 276.  
 Architecture at Hexham, 139.  
 Ardingley, Lewes, Sale of Wakehurst Place, 270.  
 Armour, Japanese, discovered, 274; Condition of, at Tower of London, 279.  
 Ashton Old Hall, 268.  
 Athens, Archaeological discoveries at, 4-7, 53-60.  
 Attwell (Prof. H.), on House of Orange-Nassau, 60-62.  
 Auctioneers and Auctions in Seventeenth Century, 248-249.  
 Autographs, Sale of, 79.  
 Aydon Castle, 140.  
 Ballachulish, North, Prehistoric Grave discovered, 220.  
 Banffshire Field Club, Meetings, 81.  
 Bath Field Club, Meetings, 177.  
 Bath Literary and Philosophical Association, Meetings, 181-183.  
 Bear, Sculptured House-sign, 143.  
 Beaver, Bones of, discovered, 267.  
 Belfast, Town Book of, 167-168.  
     Natural History and Philosophic Society, Meetings, 227-228, 275-276.  
 Benham (W.), on Old Winchester Hill, 73-74.  
 Bent (J. T.), on Sun Myths of Modern Hellas, 7-11.  
 Berkshire Archaeological and Architectural Society, Meetings, 177-178.  
 Bible, Indian, at the British Museum, 267.  
 Bibles, Old Welsh, 122-123.  
     Custom of Casting Dice for, 168-170.  
 Bickley (A. C.), on Great Seals of England, 100-105.  
 Bison, Skeleton of, discovered, 172.  
 Blackburne (Dr. Lancelott), Unpublished Letter of, 170.  
 Blanquet (M.), Sword belonging to, 266.  
 Boat-hook, Old, discovered at Peterborough, 171.  
 Bones, Animal, discovered at Bow Castle Broch, 217-218.  
     at Lynch Hill, 267.  
     Human, discovered at Bristol, 270-271.  
 Book Auctioneers and Auctions in the Seventeenth Century, 242-244.  
     Town, of Belfast, 167-168.  
 Book-plates, Magazine for, suggested, 39.  
 Books in the Elizabethan Era, 74.  
     presented to Naples National Library, 174.  
 Boulak, Museum of, Statues given to, 172.  
 Boulder stone built into Wycombe Church, 175-176.  
 Bow Castle Broch, Gala Water, 216-218.  
 Boy, Sculptured House-sign, 144.  
 Bradford Historical and Antiquarian Society, 225-226.  
 Bradford (J. G.), on Book-plates, 39.  
 Brailsford (W.), *Memories of North Country Antiquities*, 137-141.  
     on the Standard-bearer of Charles I., 44-49.  
     Uses and Abuses of Enfield Chase, 188-193.  
 Brass, Unique Sepulchral, 231.  
 Brickwork discovered at Croydon, 266.  
 Bristol, Coffins discovered at, 270-271.  
     Memorial Tablets at, 125.  
     High Cross, 175.  
 British Archaeological Association, Meetings, 181.  
 British Museum, Indian Bible at, 267.  
 Broch at Bow Castle, discovering, 216-218.  
 Bronze Ornaments found at Epidaurus, 78.  
     Statuettes discovered in the Acropolis, 55.  
     Dress-pin at British Museum, 125.  
 Brown Condover Church, Brass in, 231.  
 Browning, Mrs. Barrett, Birthplace of, 269.  
 Bruno (Giordano), 110-114, 146-151.  
 Burgundy Sculpture, Specimens of, 77.  
 Burns, Portrait belonging to, 122.  
 Caermear, Roman Remains found at, 33.  
 Camara Santa at Oviedo, 65-68.  
 Cambridge, Saxon Burying-ground discovered, 122.  
     Antiquarian Society, Meetings, 82-84, 179-181.  
 Canoe discovered in the Tyne, 223.  
 Canterbury, Fresco discovered at St. Anselm's Chapel, 171.  
     Cathedral, Portraits Stolen from, 122.  
 Capel-le-Ferne Parish Church, Means of Lighting, 223.  
 Capet-Huhez, Inscribed Stone found at, 125.  
 Caria, Discoveries in, 58-60.  
 Catalogues, Early Book, 243.  
 Cave discovered near Alabama, 172.  
 Celt found on Drummond Hill, 221.  
 Chamber discovered in Roman Wall at Lincoln, 223.  
     Sepulchral, discovered, 271.  
 Charles I., Coins of, discovered, 172.  
     Relics of, 78.  
     Standard-bearer of, 44-49.  
 Chest, Sacred, containing Relics at Oviedo, 65-68.  
 Chester, Walls of, 41-44, 161-165.  
 Chillingham Cattle, 137.  
 Chronograms, 114-121, 210-216.  
 Church, Casting Dice in, 168-170.  
     Floors Strewed with Rushes, 273.  
     Goods, Inventory of, 19.  
     Gothic, Remains of, discovered in Newcastle, 267.  
     Restoration in Essex, 257-261.  
 Churches, Orientation of, 233-242.  
 Churchwardens' Accounts, 18-22.  
 Ciern (P. de), Chronicle of, 14-18, 63-65.  
 Cippus discovered at Capet-Huhez, 125.  
 Coins found in Hainburg, 220.  
     found in Newcastle, 267.  
     found in Orkney, 267.  
     found at Paisley, 78.  
     found at South Petherton, 172.

- Coins found on Winchester Hill, 73.  
— of Naukratis discovered, 99.  
Coat and Badge, Doggett's Rowing Prize, 22.  
Cock, Sculptured House-sign, 248.  
Coffin discovered at Croyland Abbey, 173.  
— Lead, discovered at Bristol, 270.  
— Oak, discovered in Newcastle, 267.  
— Stone, discovered at Bristol, 270.  
Cooper (W.), Book Auctioneer, 243.  
Correspondence, 39, 87, 135, 183, 231, 279.  
Costume, Shown on Unique Brass, 231.  
Cox (E. W.), On Plans and Facts relating to the Chester Walls, 161-165.  
Cranbourne, Excavations at, 39.  
Craven Naturalists' Association, Meetings, 81.  
Cromwell, Seals of, 102.  
Crosses, Jewelled, at the Camara Santa, 67.  
— Stone, of Nottinghamshire, 206-210.  
Croydon, Excavations at, 266.  
Croyland Abbey, Excavations at, 31, 34, 173.  
— Joffrid's Tower at, 124.  
— Report on, 269.  
Customs of Weardeale, Durham, 261-263.  
— Yetminster, 28-29.  
Cuzco, City in Ancient Peru, 16, 64.  
Cymrodorion Society, Meetings, 224-225.  
Cyprus, Antiquities discovered at, 56.  
  
Dance, Sun, among the Blackfoot Indians, 266.  
Danchurch Church, Restoration of 1842, 219.  
Darcy Monuments, Proposed Restoration of, 174.  
Deer, Horns of, found in the Tyne, 223.  
Delhi, Queen of, Ring belonging to, 79.  
Desk of Karl Wilhelm Sold by Auction, 172.  
Devotional MSS. on Vellum, 183.  
Diary of London Citizen, Seventeenth Century, 123.  
Dibdin (C.), Memorial Tomb for, 77.  
Dice, Casting, in Church, 168-170.  
Dog and Duck, House-sign, 144.  
Doggett (Thomas), Comedian, 22-28.  
Doncaster, St. Mary Magdalene Church, at, Award of a Chantry, 263-265.  
Dorking, Football at, 220.  
Dorsetshire, Wishing-Stone at Abbotsbury, 39.  
Dover, Early Roman Church at, 122.  
Dowell (S.), *History of Taxation and Taxes in England*, Reviewed, 279.  
Druidic Monuments in Algeria, 171.  
Drummond Hill, Celt found on, 221.  
Dunstanborough Castle, 138.  
Dunston, Canoe discovered in the Tyne at, 223.  
  
Eastbourne, Discoveries during Excavations at, 268.  
Edinburgh Architectural Association, 177.  
— Field Naturalists' Society, Meetings, 176.  
Edward the Confessor, Seal of, 103.  
Eining, Discoveries at, 33.  
Eleanor Cross, Renovation of, 75.  
Elizabeth (Queen), Coins of, discovered, 172.  
Elizabethan Era, Books in, 74.  
Ellesmere Parish Church, Proposed Restoration of, 222.  
Ely (T.), Recent Archaeological Discoveries, 1-7, 53-60, 96-100, 151-154.  
Enfield Chase, Uses and Abuses of, 188-193.  
Epidauros, Prehistoric Tombs discovered at, 78.  
Essex, Insurrection in, 11-14, 69-73.  
— Church Restoration in, 257-261.  
— Restoration of Lambourne Church, 272.  
— Archaeological Society, Meetings, 35, 84-85, 178.  
  
Essex Field Club, Meetings, 176.  
Exchange (Antiquary), 40, 88, 136, 184, 232, 280.  
  
Farthing (*temp.* 1670) discovered in the Tyne, 223.  
Feathers, The, House-sign, 146.  
Fernherst Castle, Jedburgh, Restoration of Library at, 221.  
Fire-Worshippers, the Kusti, or Fillet of, 89-93.  
Flemish Tapestry, Specimen of, 122.  
Flint, Drawing of Brass presented to Council of, 124.  
Floor, Tiled, discovered at York Minster, 220.  
Folio, the Fountainhall, 30-31.  
Folk-Lore in Germany, 32, 76.  
— Society, Meetings, 35-36.  
Fossil discovered in Wynne Slate Quarry, 220.  
Fossil Grove discovered near Whiteinch, 122.  
Foster (J. J.), Antiquary at the Academy by, 254-257.  
— on Portraits and Miniatures at the Stuart Exhibition, 154-159.  
Fountains Abbey, drawings of, 78.  
Fountainhill Folio, 30-31.  
Fresco discovered at Canterbury, 171.  
— at Kirton-in-Lindsay, 19.  
Furniture, Old French, Sale of, 267.  
Furzebrook, Dorset, Roman Pavement discovered at, 78.  
  
Geology in the Highlands, 49-53.  
Germany, Folk Lore Customs in, 76.  
— Witchcraft in, 32.  
"Giordano Bruno" and the Scottish Reviewer, 110-114, 146-151.  
Glamorganshire, Roman Remains discovered at, 33.  
Glass discovered at Eining, 33.  
Glasgow, Fossil Grove discovered near, 122.  
Gloucestershire, Restoration of St. Nicholas, Conditote, 173, 174.  
*Gloucestershire Notes and Queries*, Reviewed, 230.  
Gothamite Story, Mexican, 216.  
Grave, Prehistoric, discovered, 220.  
— Brick, discovered at Peterborough, 32.  
Gravesend, Coins found at, 75.  
Greek Islands, Discoveries in, 56.  
Guildhall, Sword belonging to M. Blanquet at, 266.  
Gun, Old, discovered at Spithead, 269.  
  
Hadleigh Castle, Dorset, Records relating to, 196-202.  
Hairpin, Gold, discovered at Cyprus, 56.  
Hall (A.) on Excavations at Cranbourne, 39.  
— on Mediolanum, 196-202.  
Halliwell-Phillips (J. O.), Sale of Library of, 272.  
— Shakespearian Varieties belonging to, 124.  
— Obituary Notice of, 86-87.  
Hainburg, Lower Austria, Coins found in, 220.  
Hammer Church, 166-167.  
Hants, Brass in Brown Condover Church, 231.  
— Restoration of Porchester Church, 172.  
— Old Winchester, Hill at, 73.  
Hare and Sun, Sculptured House-sign, 194.  
Haverfield (F.) on Roman Inscriptions in Britain, 135.  
Hawberk (Sir N.), Drawing of Brass of, Presented to Town of Flint, 124.  
Hagitt (W. C.) on the Lincoln Prosecution, 135.  
— on Armour at Tower of London, 279.  
  
Heart, Human, discovered at Vaxley Church, 32.  
Hellas, Modern, Sun Myths of, 7-11.  
Henry, Prince, Miniature of, in Stuart Exhibition, 158.  
Henry II., Silver Penny of, found, 122.  
Herculean Papyrus, Photographs of, 267.  
Hexham, Objects of Archaeological Interest, 139.  
Highlands, The, 49-53.  
Hilton (James) on Chronograms, 114-121, 210-216.  
Holbein, Portraits by, at the Stuart Exhibition, 156.  
Holy Cross Church, Canterbury, Memorial Window at, 77.  
Hope (R. C.) on Saints: the Qualities, Patronage, and Virtues ascribed to them, 170.  
Hospitals, Early, of Southwark, 93-96.  
House-signs, 142-146, 193-196, 245.  
Huguenots (Early), Memorial Window, 77.  
— Society of London, Meeting, 78, 276.  
Hyperides, Speech of, discovered, 172.  
  
Indian Bible at British Museum, 267.  
Indian Idol, Sale of, 34.  
Indians, Blackfoot, Sun Dance among the, 266.  
Inn, Old, at Alnwick, 122.  
Inscribed Stone found at Capet Huhez, 125.  
Inscriptions discovered at the Acropolis, 55.  
— Roman, in Britain, 135.  
— of Naukratis discovered, 98.  
Insurrection in Essex, 11-14, 69-73.  
Ireland, Historical and Archaeological Association of, Meetings, 126-130.  
Irish Silver, Old, Sale of, 76.  
Italy, School of Archaeology in, 122.  
  
Jackson (J.) on Wishing-Stone at Abbotsbury, 39.  
Jacob (W. H.), a Marriage Register, 87.  
Jade Relics in Lake Dwellings, 32.  
James I., Coins of, discovered, 172.  
Japanese Coat of Mail discovered, 274.  
Joffrid's Tower at Croyland Abbey, 124.  
  
Kentish Antiquities, Lecture on, 125.  
Kenyon (Lord), Manuscripts of, 172.  
Key, Old, discovered at Peterborough, 171.  
Kirkstall Abbey, Sale of, 78.  
Kirton-in-Lindsay, Churchwardens' Accounts, 18-22.  
  
Lambeth Palace Library, 268.  
Lambourne Church, Discoveries during Restoration, 272.  
Lancashire and Cheshire Antiquarian Society, Meetings, 276.  
Lawler (John) on Book Auctioneers and Auctions in Seventeenth Century, 242-244.  
Lead Coffins discovered at Bristol, 270-271.  
Legends of the Sun, 7-11.  
Leopard, Sculptured House-sign, 195.  
Lerwick, Festival of Uphallie Day at, 122.  
Letters, Autograph, Sale of, 221.  
*Lewisham Antiquarian Society, Proceedings*, Reviewed, 135.  
Lincoln Prosecution, 135.  
— Roman Wall discovered at, 33, 222-223.  
London Sculptured House-signs, 142-146, 193-196, 245.  
— Diary of Citizen of Seventeenth Century, 123.  
— and Middlesex Archaeological Society, Meetings, 85.  
Louis XVI., *temp.*, Sale of Furniture of, 267.

- Lyme Regis, Silver Penny found, 122.  
 Lynch Hill, Alton, Bones of Beaver discovered, 267.  
 MacGeorge (A.), *Old Glasgow*, Reviewed, 229-230.  
 Maiden's Head, Sculptured House-sign, 245.  
 Mail, Japanese Coat of, discovered, 274.  
 Malton Priory Church, Reopening of, 222.  
 Malet (H. P.) on the Highlands, 49-53.  
 Manchester, Shakespeare's Birth celebrated, 269.  
 Manor Customs, 28-29.  
 Manor House, Wandsworth, proposed Destruction of, 269-270.  
 MSS., Devotional, on Vellum, 183.  
 Marble Statues discovered in Athens, 53-55.  
 Mary Stuart, Miniatures of, in Stuart Exhibition, 156.  
 Mazarin Bible, Sale of, 172.  
 McClintock (F. R.) on the Camara Santa at Oviedo, 65-68.  
 Mediolanum, 196-202.  
 Memorial Cross at Wakefield, 39.  
 ———— Tablets on Houses in Newcastle, 220.  
 Memphis, Statues discovered at Temple of, 172.  
 Mexican Gothamite Story, 216.  
 Midland Folk-rhymes, 39.  
 Milliken (W. E.), Monumental Chapel, Westminster Abbey, Bill, 185-188.  
 ———— on the Stuart Exhibition, 105-110.  
 Millington (E.), Book Auctioneer, 244.  
 Milton-next-Sittingbourne, Discoveries at, 173.  
 Miniatures at the Academy, 254-257.  
 ———— at the Stuart Exhibition, 154-159.  
 Mitre, The, Sculptured House-sign, 245.  
 Monck (General), Verses presented to, 168.  
 Montiroli (E. G.), Obituary of, 131.  
 Montrose Natural History Museum, 122.  
 Monumental Chapel, Westminster Abbey, 185-188, 223.  
 Mountain-building in the Highlands, 176.  
 Mozart, Manuscript of, sold, 79.  
 Mycenæ Epoch, Vessels of, found, 78.  
 Mummies discovered at Saragossa, 171.  
 Museum of Science of Art, Additions to, 273.  
 Music of the Middle Ages, Society for Studying, 173.  
 Mylne (R. G.) on Ancient Peru, 14-18, 63-65.  
 Myths, Sun, of Modern Hellas, 7-11.  
 Naked Boy, Sculptured House-sign, 246.  
 Naples National Library, Books presented to, 174.  
 Newcastle-on-Tyne, Antiquarian Objects at, 139.  
 ———— Chapter Library, 274.  
 ———— Excavations in, 78, 267.  
 ———— Proposed Memorial Tablets in, 220.  
 ———— Books presented to Public Library, 221.  
 ———— Society of Antiquaries, Meetings, 79, 126.  
 Nimrud Dagb, Monuments of, 152.  
*Northern Notes and Queries*, Reviewed, 230.  
 Norman Kings, Seals of, 100.  
 Norman (Philip) on London Sculptured House-signs, 142-146.  
 North Country Antiquities, 137-141.  
 Norwich Castle, 159-161.  
 Note-book, 30-31, 74-75, 132, 167-171, 216-219, 266.  
 Nottinghamshire Crosses, 206-210.  
 Nutt (A.), *Studies on the Legend of the Holy Grail*, Reviewed, 131-133.  
 Obituary Notices, 86-87, 130-131.  
 Orange-Nassau, House of, 60-62.  
 Orchoceras discovered in Wynne Slate Quarry, 220.  
 Orientation, Church, 233-242.  
 Oviedo, Camara Santa at, 65-68.  
 Orkney, Coins and Ornaments discovered in, 267.  
 Ornaments, Silver, discovered in Orkney, 267.  
*Oxfordshire Archaeological Society, Transactions*, Reviewed, 230.  
 Paisley, Gold Coin found in, 78.  
 Papyri (Herculean), Photographs of, 267.  
 Pavement, Roman, discovered, 78.  
 Peacock (Ed.) on Kirton-in-Lindsay Churchwardens' Accounts, 18-22.  
 Peat, Sepulchral Urn made of, discovered, 220.  
 Pedigree of the House of Orange-Nassau, 60-62.  
 Penny, Silver, of Henry II., 122.  
 Penzance Natural History and Antiquarian Society, Meetings, 35, 80.  
 Peru, Ancient, 14-18, 63-65.  
 Peterborough, Old Key and Boat-hook discovered at, 171.  
 ———— Roman Inscribed Stone found at, 76.  
 ———— Cathedral, Altar discovered in, 32.  
 ———— Saxon Tomb Slab discovered at, 122.  
 Philippe Pot, Tomb of, 77.  
 Pictures at the Academy, 254-257.  
 Pin, Bronze, discovered at Eastbourne, 268.  
 ———— from Temple at Paphos, 125.  
 Plate, Old Silver, Sale of, 76.  
 Plumtree (C. E.) on "Giordano Bruno" and the Scottish Reviewer, 110-114, 146-151.  
 Poll-Tax, temp. Richard II., 11-14.  
 Pompeii, Discoveries during Excavations, 267.  
 Pont Neuf, Damage to, 172.  
 Porchester Church, Restoration at, 172.  
 Portraits Stolen from Canterbury Cathedral, 122.  
 ———— of Thomas Doggett, Comedian, 26.  
 ———— at the Stuart Exhibition, 154-159.  
 Pottery at Hissarlik, 153.  
 Press Errors, 75.  
 Pyramids, Discoveries at Clearance of, 271.  
 Ragozin (Z. A.), *Story of the Nations—Assyria*, Reviewed, 38-39.  
 ———— *Media, Babylon, and Persia, including a Study of the Zend Avesta*, Reviewed, 278.  
 Rawlinson (G.), *Phanicia*, Reviewed, 133-134.  
 Records, County, Safe Custody of, 220.  
 ———— of Hadleigh Castle, 202-206.  
 Redgrave (Ed.) on Norwich Castle, 159-161.  
 Regality Club, 174.  
 Relics, Sacred, at the Camara Santa at Oviedo, 65-68.  
 ———— of Charles I., 78.  
 ———— at Stuart Exhibition, 105-110.  
 Rendle (W.) on Early Hospitals of South-west, 93-96.  
 Reviews of New Books, 36-39, 131-135, 183, 229, 277-279.  
 Rhyme on Norwich City, 159.  
 ———— Midland Folk, 39.  
 Richard II., Essex in time of, 11-14, 69-73.  
 Richmond (Surrey), Exhibition of Antiquities at, 274.  
 Ring, Camp, so-called, on Winchester Hill, 73.  
 Ring Diamond, Engraved, belonging to Queen of Delhi, 79.  
 ———— Gold, Roman, discovered, 173.  
 ———— Signet, found at Sittingbourne, 125.  
 Roadways in Roman Britain, 196-202.  
 Roberts (W.), *Earlier History of English Bookselling*, Reviewed, 277.  
 Rochester, Apse discovered at, 270.  
 ———— Castle Restoration at, 221.  
 Roman Church, Early, at Dover, 122.  
 ———— Coins found on Winchester Hill, 73.  
 ———— Ring at Sittingbourne, 125.  
 ———— at Milton-next-Sittingbourne, 173.  
 ———— Inscription in Britain, 135.  
 ———— Pavement discovered at Furzebrook, 78.  
 ———— Remains in Glamorganshire, 33.  
 ———— at Sittingbourne, 125.  
 ———— Roadways in Britain, 196-202.  
 ———— Stone found at Peterborough, 76.  
 ———— Walls of Chester, 41-44.  
 ———— at Lincoln, 33, 222-223.  
 ———— Threatened Destruction of, 123.  
 Room, Rock-walled, discovered, 172.  
 Rossett Parish Church, proposed Restoration of, 222.  
 Routh (O. F.), *Cogitations and Conclusions*, Reviewed, 134.  
 Rowing Prize, Doggett's Coat and Badge, 22.  
 Rushes, Wingrave Church Floor strewn with, 273.  
 Safe, Copper, discovered in Stevenlaw's Close, 271.  
 St. Albans Abbey, Restoration of Lady Chapel at, 223.  
 St. Anselm's Chapel, Canterbury, Fresco discovered at, 171.  
 St. Botolph Church, Aldgate, Darcy Monuments at, 174.  
 St. Ives, Casting Dice for Bibles at, 168-170.  
 St. Mary Magdalene, Doncaster, Extinct Church, award of a Chantry there, 263-265.  
 St. Nicholas Church, Condictote, Restoration of, 173-174.  
 St. Paul's Ecclesiological Society, Meetings, 228-229.  
 Saints: the Qualities, Patronage, and Virtues ascribed to them, 170.  
 Sale of Books by Auction in Seventeenth Century, 242-244.  
 Saragossa, Excavations at, 171.  
 Saxon Burying-ground discovered, 122; at Milton-next-Sittingbourne, 173.  
 ———— Church at Peterborough Cathedral, 32.  
 ———— Tomb Slab discovered, 122.  
*Scottish Notes and Queries*, Reviewed, 230.  
 Sculpture, Old Burgundy, 77.  
 Sculptured House-signs, 142-146, 193-196, 245.  
 Seal of Princess Margaret on Charter, 122.  
 ———— (Great) of England, 100-105.  
 Sepulchral Brass, Unique, 231.  
 ———— Chamber discovered, 78, 271.  
 ———— Stones in Chester Walls, 43.  
 Seville Cathedral, Condition of, 122.  
 Shakespeare's Birth celebrated at Manchester, 269; at Stratford-on-Avon, 269.  
 ———— Church, Discovery at, 268.  
 ———— Rarities of J. O. Halliwell Phillips, 124.  
 Shakespeare's Residence in St. Helen's, Bishopsgate, 220.

- Shelley's Villa at Spade, Destruction at, 174.  
 Shoes (Antique) Exhibited, 271-272.  
 Shrove Tuesday, Football Custom on, 220.  
 Signs (House), London, 142-146, 193-196, 245.  
 Silver (Irish), Sale of, 76.  
 ——— District in Ancient Peru, 12.  
 Sittingbourne, Roman Remains found at, 125; Signet-ring at, 125.  
 Skeletons Discovered at Caermear, 33; at Cambridge, 122; at Epidaurus, 78; at Milton-next-Sittingbourne, 173; in New-castle, 267.  
 Skeleton of Bison discovered, 172.  
 Smith (C. Roach) on Walls of Chester, 41-44.  
 ——— (H. E.), Obituary of, 83.  
 Smithsonian Institution, Report of, Reviewed, 183, 230-231.  
 South Petherton, Coins discovered at, 172, 183.  
 Southwark, Early Hospitals of, 93-96.  
 Sparvel-Bayly (J. A.) on Essex in Insurrection, 11-14, 69-73.  
 ——— Church Restoration in Essex by, 257-261.  
 ——— on Records relating to Hadleigh Castle, 202-206.  
 Spearhead discovered at Milton-next-Sittingbourne, 173.  
 Speria, Destruction at Shelley's Villa, 174.  
 Spithead, Discovery of Gun at, 269.  
 Standard-bearer of Charles I., 44-49.  
 Stapleton (A.) on Nottinghamshire Crosses, 205-210.  
 Statues discovered in Athens, 53-55.  
 ——— presented to Boulak Museum, 172.  
 Stone, Inscribed, found at Peterborough, 76.  
 ——— Cists discovered at Bristol, 270-271.  
 ——— Monuments in Algeria, 171.  
 Stratford-on-Avon, Discoveries at, 268; Shakespeare's Birth celebrated, 269.  
 Stuart, House of, 121.  
 ——— Exhibition, Portraits and Miniatures at, 105-120, 134-159.  
 Sun-dance among the Blackfoot Indians, 266.  
 Sun Myths of Modern Hellas, 7-11.  
 Superstitions, Domestic, in Germany, 76.  
 Sussex Archaeological Society, Meetings, 226-227.  
 Sword, a Suggestive, 266.  
 Sybaris, Discoveries at, 2.  
 Sydney (W.) on Anchorites and Anchor-holds, 249-254.  
 Tablets, Memorial, suggested Erection of, at Bristol, 125.  
 ——— in Newcastle, 220.  
 Tapestry, Flemish, Specimens of, 122.  
 Terranova Pausania, Discoveries at, 33.  
 Thames Watermen Rowing Prize, 22.  
 Thirak Naturalists' Society Meetings, 176.  
 Tiled Floor Discovered at York Minster, 220.  
 Token, York Halfpenny, 172.  
 Tombs, Prehistoric, discovered at Epidaurus, 78.  
 Tools (Ancient American), 76.  
 Tower of London, Condition of Armour at, 279.  
 Town Book of Belfast, 167-168.  
 Troy, Antiquities discovered at, 57.  
 Tyneside Naturalists' Field Club, Meetings, 34.  
 Urn (Cinerary) discovered at Eastbourne, 268.  
 ——— discovered in Glamorgan-shire, 33.  
 ——— (Peat) discovered at Ballachulish, 220.  
 Vadstena, Skeleton of Bison found at, 172.  
 Vases (Alabaster) discovered, 271.  
 ——— discovered at Eastbourne, 268; at Pompeii, 267.  
 Verney (Sir Edmund), Standard-bearer of Charles I., 44-49.  
 Vessels found at Epidaurus, 78.  
 ——— (Earthenware) discovered at Bow Castle Broch, 218.  
 Victoria, British Columbia, Japanese Armour discovered at, 274.  
 Villa, Roman, discovered at Caermear, 33.  
 Village, Subterranean, discovered at Anjou, 76.  
 Wakehurst Place, Ardingley, 270.  
 Walker (J. B.), *History of the New Hampshire Convention*, Reviewed, 134-135.  
 Wall, Roman, Threatened Destruction of, 123.  
 Walls of Chester, 41-44.  
 ——— Roman, discovered at Lincoln, 33, 222.  
 ——— discovered at Rochester Castle, 221.  
 Waltham, Eleanor Cross at, 75.  
 Wandsworth Manor House, 269-270.  
 Ward (C. A.) on Orientation, 233-232.  
 ——— on Thomas Doggett, 22-28.  
 Warwick, Guy Earl of, House-sign, 193.  
 Weapons discovered at Cambridge, 122.  
 Weardale, Durham, Customs, etc., of, 261-263.  
 Welsh Bibles, Old, 122-123.  
 Westminster Abbey, Lecture on, 222.  
 ——— Monumental Chapel Bill, 185-188, 223.  
 Whiteinch, Fossil Grove discovered near, 122.  
 Winchester City Accounts, 30.  
 ——— Hill, Hants, 73-74.  
 Wineglasses and Goblets, Book on, 222.  
 Wingrave Parish Church, Restoration of, 273.  
 Wishing-Stone, 39.  
 Witchcraft in Germany, 32.  
 Woman's Head, Sculptured House-sign, 241.  
 Women as Parish Officers, 171.  
 Wycombe Church, Discovery at, 175-176.  
 Wynne Slate Quarry, Fossil discovered in, 220.  
 Yaxley Church, Human Heart discovered at, 32.  
 ——— (W. de), Heart of, discovered, 32.  
 Yetminster, Customs of, 28-29.  
 York Halfpenny Token, 172.  
 York Minster, Tiled Floor discovered in, 220.  
 Yorkshire, proposed New Archaeological Society for, 221.  
 Yorkshire Genealogist and Yorkshire Bibliographer, Reviewed, 230.  
 Yule Festivities at Lerwick, 122.



